THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Church.

Composed on being warned not to love the Church too well.

(A fact.)

Love thee too well, dear mother Church!
 And can it ever be?
Love thee too well, my Saviour's bride,
For whom he stoop'd to earth, and died
 In mortal agony?

Love thee too well, who, when these feet
 Life's early pathways trod,
Hover'dst about my cradle bed,
And onward thence my soul hast led,
 To seek the peace of God!

Love thee too well! it could not be:
 For can I e'er repay,
The love which in thy bosom glow'd,
And blessings day by day bestow'd,
 To light me on my way?

At yonder consecrated fount
 That love was first reveal'd;
There shelter'd in thy tender arms,
My brow was laved with holy charms—
 With Heaven's own signet seal'd.

Nor ended then thy watchful care,
 But still thou led'st me on,
And bad'st me at the chancel bow,
And kneeling there, myself avow
 God's steadfast champion.

And ever as the season comes,
 My steps still there are led,
Where thou, with all a mother's care,
Dost for thy children's wants prepare
 The heaven-descended bread.

Thou early taught'st my infant lips
 Thy strains of prayer and praise;
And rais'dst my heart from earthly toys,
To look for higher, holier joys,
 By thy celestial lays.

And as the rolling year glides on,
 With thee I duly hie,
To see my Lord at Bethlehem,
Or crown'd with thorny diadem,
 On gloomy Calvary;

Or view him in the garden tomb,
 Secured by seal and stone;
Or mark him rend death's icy chain,
And rising upward, mount again
 His everlasting throne.

Untaught by thy maternal love,
 Where would this soul have been?
O'er schism's troubled billows tost,
Or 'chance, alas! for ever lost
 In the dark gulf of sin.

Then, can I love thee e'er too well,
 Who so hast loved me?
No! let the moments of my life
With deep affection all be rife,
 And tender love to thee.

Let all my powers, though weak and frail,
 Be ever wholly thine;
Since not a gift which man can bring,
Would be too rich an offering,
 To proffer at thy shrine.

Keep me, O keep me, mother, then,
 With thy unchanging love:
And when earth's final hour has come,
Conduct me to thy Master's home,
 In brighter worlds above. B. D. W.

Cambridge, September 24, 1834.

THE CHURCHMAN.

SATURDAY, OCTOBER 4, 1834.

Bishop Sherlock a Unitarian.—"Bishop Sherlock was a great man, *therefore* he was a Unitarian!" So in substance says the writer on whom our correspondent—whose communication is subjoined—animadverts with deserved severity. We have certainly an equal right to invert the paralogism, and give the greatness of the man as a sufficient reason why he was not and could not be a Unitarian. And this we mean to do. First, however, let us say that if the writer in the Christian Register were a solitary instance of this conceitedness, we would let him pass. But the case is far otherwise. It is indeed alike dangerous and unfair to deal in sweeping censures. Every general rule has its individual exceptions. But with this qualification we venture to say that flippancy and conceitedness are the genuine offspring of the Unitarian school. We speak not, we trust, as religious bigots, but as cool observers of human nature, when we say that Unitarians are flippant and conceited. Let them not be offended. They have sipped enough of the Pierian spring to know that every class of human character, however good in the main, has its foibles. They believe with the satirist that the Quaker is sly, the Presbyterian sour; and the Churchman arbitrary.—All that we ask is that instead of looking askance at the "smart free-thinker," as if they were ashamed of his acquaintance, they would honestly acknowledge him, if not as their prototype, at least as a congenial friend. They will not shake our views of human depravity by telling us of the beam in our eye, and we certainly do not expect to mar their Elysium dreams of human dignity by reminding them in turn that they have an increment in their own eye, and that that increment—be it mote or beam—is the imperturbable vanity of self-complacency. And as, begin where you will, with a Quaker, a Calvinist, or a Churchman, they soon bring you round respectively to the light within, predestination, or divine right: so begin where you will with a Unitarian, and you are soon confounded with the self-satisfied air with which he takes for granted the intellectual thraldom of his opponents, and the expansion and lofty-mindedness of his illustrious compeers who are leading on the van in the glorious "march of intellect."

Now it happens in this case, as general principles would lead us to expect, that they who are the most forward to presume on superiority are precisely those who have the least title to it. Setting aside the Jumpers, the Ranters, the Mormons, *et id genus omne*, we should say that of all the religionists and anti-religionists on the face of this earth, the man whose creed would prove him to be the most devoid of intellectual greatness is the modern Unitarian. If we are wrong in this judgment, it is not for want of an honest effort to be right. And we are not so close on the confines either of bigotry or idiocy as not to be able to comprehend the views and operations of enlarged minds in systems of belief widely different from our own. We can see the Roman Catholic looking with proud exultation on a Church venerable for her antiquity, imposing for the grandeur of her ritual, extending over the four quarters of the globe, and comprehending in her bosom nine-tenths of the Christian world. He admires the compactness and symmetry of the system: he sees that if one stone were taken away the stupendous fabric would fall to ruins: he knows that the mind which is once cut from its moorings, and set adrift on the sea of religious speculation, probably bids adieu to its peace for ever. Better, he says, bear with errors and abuses than unhinge the faith of the world. We think of this, and we understand how such men as Fenelon, Bossuet and Pascal could live in communion with the Church of Rome. We think of the indomitable pride and fierce impatience of genius, and can understand the natural history of Atheism in deadly alliance with the gifted minds of Lucretius and Shelley. We stand aloof, and fancy the various systems of religion appearing in distorted and fantastic shape to the eye of the cold speculatist, and thus explain, at least to our own satisfaction, all the phenomena of infidel philosophy from the sage of Malmesbury to the sage of Monticello. We think of the liabilities to error when a great subject is made an incidental object of study, and cease to wonder that John Locke[*]—though a good and great man—should have fallen short of that high standard of faith which he probably would have adopted, had he inverted the order of his studies, and made theology his primary, and philosophy his secondary pursuit. We see the Congregationalist worshipping the omnipotent energy of truth, and flinging the crutches of Church dependence to the winds, and while we condemn his error have no objection to admit that it may be the error of a great mind. We are no niggards in our concessions of intellectual greatness. We can widen the field so as to comprehend almost every variety of erratic opinion from the nineteenth century up to the grand heresiarch, who first exclaimed, "Evil, be thou my god!" We make a large allowance for anomalies, and are willing to take in Robert Barclay in spite of his quietism, and Emanuel Swedenborg in spite of his reveries. We can find room for all *but the modern Unitarian*: and we confess it passes all our powers of mental versatility to understand the operations of a truly great mind in the hearty reception of the Unitarian creed. Among orthodox denominations certain great truths are looked upon as settled: hence the bounds of religious discussion are limited, and the majority instead of pecking for ever at the foundations are content to apply truth to practice, and move forward in the grand work of benevolence. We understand, therefore, why we should be exposed to the annoyance of a few pragmatical spirits who are ever and anon broaching as fresh discoveries the crudities which our grandfathers and greatgrandfathers have again and again refuted. But we cannot understand how a truly great mind, one who, as Coleridge would say, has broken up the fountains of the mental abyss, and studied human nature in the depths of self-knowledge; who has explored the field of theological science, classified its varieties, disposed of its anomalies, traced the relations and dependencies of its various phenomena, and laid bare the foundations which sustain the whole, we cannot understand how a mind of such an order can subsist contentedly on the poverty of the Unitarian faith. He could do no more than make it a temporary stopping-place on his passage between Christian and infidel ground. He would find a shapeless congeries of fugitive and abortive opinions, without one grand principle to give them consistency and stability. He would scarcely know whether to call the chaos Christianity or Deism: Christianity accommodated to Deism, or Deism with a sprinkling of Christianity. The offspring of caprice; composed of discordant materials; having for its basis errors which Christianity rejects, and yet adorning its brow with the graces which Christianity confers, it would seem to him a creation of the old mythology with the head and breasts of a man, and yet dependent for its strength and power of motion on an animal of coarser material. For ourselves we do not wonder at the self-complacency of the Unitarian. What else can he do but nurse and fondle his own conceits? He goes with them to the people, and they hear him unmoved; to the philosophers, and they scout him. He has no heart for the one, no head for the other. He can neither command the eminence of Christian faith, nor expatiate in the field of nature; but reclines, in a state of dreamy and self-satisfied quiescence, on the mere fragment of a system, without strength to climb to the top, or courage to jump to the bottom. He is a mere borderer; now rifling the Christian to enrich the philosopher, and now abusing the philosopher to please the Christian: perpetually vaunting his exploits to both, and receiving in return only the pity of the one party and the contempt of the other. If such a man be indeed a *great* man, he is certainly a monster: not only reducible to no class of intellectual greatness, but quite out of the range of all common anomalies.

Is the picture overdrawn? Tell us then of the results of modern Unitarianism. What energies has it put forth? What multitudes has it moved? What reformations has it accomplished? None. Its history, like itself and like that of its half-sister infidelity, is a tissue of negations. It tells only of what it has not done, and what it has undone. And who are its great men? None. Fine writers it has certainly produced: writers who can weave generous sentiments in beautiful language: who can tell us of much that is "heaven-born" and "spirit-stirring:" that can play with the abstractions of philosophy and prattle the inspiration of poetry, and who can distil from the two the quintessence of inanition, and doat upon it as a religion too refined and sublimated for vulgar use. Many such writers it has produced—and some of them extremely clever—and we give them all the ungrudging meed of praise. But a truly great mind modern Unitarianism has never produced; and unless there are some phases and evolutions of mental greatness which we can neither discover nor imagine, a truly great mind it never will produce.

So much for the general proposition of the writer in the Christian Register, that Unitarianism is, as a matter of course, the attribute of a great mind. Our "liberal" brethren, we are sure, will take all we have said in good part. We speak not of them in the spirit of denunciation. We thank God for the measure of truth which he has enabled them to receive, and rejoice to believe that he will sanctify it to the effectual renovation of the sincere and humble mind. And it is not without some qualms that we break in upon their transcendental dreams, for we know that vanity is often an innocent ingredient of happiness, and have heard of *one* paradise at least where it is the chief element. But for fear they should arrive at such a pitch as to count the rest of the world mad for not believing their hallucinations to be sober verity, it is well, once in a while, to let them see what their neighbors think of them.

As to the particular instance, it is enough to meet it, as our correspondent does, with a flat denial. We deny them, and challenge proof of the affirmative that Bishop Sherlock was a Unitarian in any sense inconsistent with the Trinitarian belief.

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[*] The Unitarians claim Sir Isaac Newton, Dr. S. Clarke and John Locke, to none of whom are they entitled. Sir Isaac they must claim for the same weighty reason that they do Bishop Sherlock—because he was a great man; there being no evidence that he was a Unitarian, and much evidence that he was not one: Dr. Clarke strenuously denied the notion that our Saviour was a created being: and Locke was as far as either of them from any similarity to the disciples of Hackney. Indeed had he been contemporary with Mr. Belshan, and other lights of the modern Unitarian school, he could hardly have failed to discover in them the same characteristic which the master of Aristotle ascribes to certain pseudo-philosophers of his day—Αμαθία μαλα χαλεπὴ δοκῆσα εἶναι μεγίςη φρόνησις—the rudest ignorance under the semblance of the profoundest wisdom.

For the Churchman.

NOVA ANGLICANA.

THE UNITARIANISM OF BISHOP SHERLOCK.

I beg leave to call the attention of Episcopalians to the following paragraph from the Christian Register, (a Unitarian paper,) under date of September 6, 1834.

"There are those of your readers who need not be told that Bishop Sherlock was one of the most clear-minded, severe, and sound reasoners, which the Church of England has ever produced. His works abound in rich thought, which always goes to the root of the matter on almost all subjects of religion and morals. His style is strong and concise, yet elegant, sometimes very eloquent. His sermons are full of scriptural illustrations. He delights in scriptural analogy, and his readers will be rewarded with many acute and luminous expositions, from an original and independent thinker. It is unnecessary to add that Bishop Sherlock was a Unitarian."

The first thing which strikes me in this paragraph, is, the consummate self-complacency with which it asserts as thoroughly arrogant and presuming sentiments as often meet the eye even of an explorer. A man is praised for his acumen, his rhetoric, his logic, his power in Scripture, and his love of it, and the sentence is rounded off with a dash, amounting to—All very true to be sure, and therefore we need inquire no further to show he was a Socinian.

A charming specimen indeed, Mr. Editor, of the manner in which Socinianism impregnates men to the heart's core with unqualified and unsparing self-satisfaction! It is signed I. Q. D., which to me means *id quod dixi*, because having studied interpretation somewhat, I am always solicitous to fix on that which will put one part of a piece in keeping with the rest; but I am sorry to inform the writer that he is in some trifling measure deceived, if he imagine that *dixi* means as much now as it did in the days of Pythagoras. It was a good broad and weighty phrase then, but Yankee steelyards are probably more accurate than those of yore: I fear we cannot let it pass for so much now. If we conjure with it we shall pronounce it less heavy. However, its author or *user* has this to console him, that truth and self-confidence in young writers, are often in inverse ratio to each other, and that what he may lack of the former, the latter will probably in his case very well supply.

I should like much to know, Mr. Editor, whether you smile, stare, or look altogether pitiful upon the man who discovers to you, that one of the most celebrated of the Bishops of London was an egregious heretic. I doubt not you will think it with me any thing but a compliment, to call a clergyman of the Protestant Episcopal Church in England, or in this country, a Unitarian. He can only be such at the sad cost of a most flagrant breach of honesty—a most shameful departure from all honor—a most worldly love of gain, and a cowardice as low and sneaking as a thief's. And I doubt not you will say with me, that Unitarians are thoroughly and universally welcome,—yes, without any qualification or reservation whatever,—to all who hold a creed with which the existence of such qualities is compatible. Do they want any man in these Churches, and can they prove him one of their own confraternity? Take him, is, and is to be my answer; take him with all speed, and take him to your closest fellowship. We surrender him, from the crown of his head to the sole of his foot, with all his wounds and bruises, &c., glad, supremely glad, that he is none of ourselves.

Have you never wondered, Mr. Editor, why our Socinian neighbors, who wince, like a couched eye from the light, from the charge that their doctrines can be comfortably allied with immorality if they do not generate it, should, notwithstanding, be willing to pick up an advocate of talents, even at the hazard of finding his heart as rotten as his head is sound? To me, if I were not partially familiar with human inconsistencies on other subjects, this would be tantamount to a confession of the wretchedness of their cause. And even with all these inconsistencies to back it, I think I should want a tolerable drilling at least, before I could vanquish the shyness of indisposition for such conduct.

But *hæc hactenus*. *Your* readers may wish to know whether there is any thing in the charge against Bishop Sherlock; for though doubtless they would readily give the fee simple of his reputation to Unitarians, if he can be proved one of them, yet they may (as I do) feel some qualms about surrendering him at the first challenge.

Was Bishop Sherlock then a Unitarian? Doubtless, Mr. Editor, as much as you or I. He believed, we all believe in the unity of God as cordially as any who are harping on it, with as much frequency and intensity as if it were (what probably some believe) the chief matter of Divine Revelation. (Some think and talk so, and then profess to prove the Divine Unity from creation. Another small proof of consistency!) But we believe also in the Divine Trinity. True, Socinians declaim about the irreconcileable contradiction of such beliefs. They do so, however, in the *id quod dixi* style, for they have never defined their unity any more than we our trinity, and they never can.

We believe also in the mediatorial inferiority of Christ, in some sort of inferiority in the Spirit; for the Father and the Son *send* the Spirit, who is never spoken of as sending or commissioning, unless it be human (at any rate finite) beings. Now suppose you had written a sermon on one of these inferiorities, and I one on the other, and after we were dead, these sermons were picked up and read by some Socinian. *Io triumphe!* he would exclaim, if we were worth shouting for, these men were both capital Socinians! No doubt we should be, if we kept our places in the Episcopal Church, believing all the while as he does. But on the supposition we had a few grains of honesty, and were illustrating *single* points, and not giving an *entire* system of Divinity in a *single* discourse, who is there that cannot see what a rash, partial, ungenerous judgment, his would be?

Now I apprehend that Bishop Sherlock, if he ever suffered before in the manner in which his memory is now calumniated, has suffered in some such way. I say, *if*, for it may strongly be suspected that our precocious proficient in Socinian superciliousness has confounded Father and Son. Dean Sherlock (the bishop's father) although by some denounced (see his controversy with Dr. South) as tritheistical, for his strenuous maintenance of the divine personality of the Father, Son, and Spirit, was by others, when he talked about a circumstantial inferiority in the persons of the Godhead, upbraided as a Socinian. Bishop Sherlock may have been accused of heresy as to the cardinal doctrines of Christianity, because with many of the ablest and most devoted of his time, he spent his strength in defending the outposts of the camp rather than in adorning and beautifying the tabernacle within. A most groundless and malignant accusation however, for as Brewster in his able retrospect of England for the 18th century has shown, the exigencies of the times required such a course (if it may so be called) of holy policy. How many sermons are now delivered by our most unsuspected divines, on the Evidences of Christianity! But who instead of rejoicing at the fact, thinks of torturing it into a ground of accusation? Perhaps had we lived in Bishop Sherlock's days, we might have been thankful to see him advocating in his noble "Trial of the Witnesses," the doctrine of the Resurrection,—a doctrine to which even Priestley clung with firmness,—instead of exhausting his strength on tenets, which, if the Resurrection could not be maintained, would have been but subjects for the grossest scoff. So also we might have given our hearty suffrage to his labors upon prophecy. And yet, with all the extenuation which these statements allow, the worthy prelate has not left himself without ample testimony. Let any one read his sermons (not to mention others) on Christ's three-fold state, (of original glory, of voluntary humiliation, and of exaltation by the Father,) from the famous text of Paul to the Philippians. A more convincing, luminous, or well-wrought series of arguments, the orthodox community has rarely, very rarely seen. And be it remembered, these sermons were prepared in the Bishop's last days, when chronic disease made him a prisoner in his chamber, and when, as there was little prospect of his ever being called on for a public recantation, or the loss of office, he might have indulged almost any sentiments whatever.

O when one looks at it gravely, and sees how even the firmest of the faith have suffered, from the would-be-odious embraces of the most radical and unblenching heresy, he may be spared criticism if he exclaim *procul abeste profani!* The same game seems about to be played now which was attempted in Bishop Bull's days, and those of Curcellæus, the successor of Episcopius at Amsterdam. Let even the *malleus hereticorum* (which Bull was to the sore experience of multitudes) but talk about the filiation of Christ, and forthwith he thinks him a Son, and nothing more: let the Dutch professor think his brethren talk almost too metaphysically about the Trinity, and forth he gives all Trinitarian doctrine to the four winds of heaven. Thus has Watts suffered, thus Cudworth, and what shall I more say? for the time would fail me to tell the griefs of the many martyrs to this uncourteous and unblessed, but systematic and persevering plan of depreciation, by which men are to be characterized in a style, against which could their dust speak it would protest in horror. And finally, what need is there that a *rational* creed, which *demands* (not solicits, it is so self-commending) the homage of every man, should strive and tug to ferret a little testimony from the ashes of the grave, when it contains in itself the *summum* of eulogy and power; when it boasts of embracing "all the talents," and professes to commiserate the deplorable ignorance of believers in scriptural inspiration, the divinity of the Son of God, the corruption of human nature, and the necessity of "a new heart and a new Spirit." If this system, which shows orthodoxy to be folly, is a luminary like a sun, it ought not to shine by borrowing a taper light.

September 19, 1834.

To the Editor of the Churchman.

Rev. and dear Sir,—A copy of the subjoined letter of the Bishop of Calcutta has been kindly forwarded to me in MS. by a relative in England, one of his former parishioners. I am not aware that it has ever been published, but thinking it might interest some of your readers, I do myself the pleasure of transcribing it. It was written, as the allusions in it show, in answer to a letter accompanying a valuable present of a clock and inkstand, sent as a token of affection and respect from his parish of Islington. Mr. Allen and Mr. Woodward, whose names are mentioned, were the churchwardens.

Bishop Wilson has always been to me an object of high esteem and veneration. His name is associated with almost my earliest impressions of religion. For twenty years and more I can remember him the bold uncompromising witness of the truth. It was under his auspices that I was confirmed, and through his eloquent appeals to the understanding and the heart that my youthful thoughts were directed to the ministry. Never have I repented of the course to which his affectionate counsels led me; no, indeed, through scenes of sorrow and of peace it has been my chief happiness "to declare the truth of God to the great congregation," and though most unworthy and weak in myself, hope still to be supported in the same 'labor of love' to my life's end. Excuse this apparent egotism: whenever I think of Bishop Wilson, my soul kindles, the first affection of my childhood toward Christ is recalled, I "rejoice with trembling" at the recollection of the privilege I have enjoyed. The Bishop of Calcutta began his public life as Vice-Principal of St. Edmund Hall, Oxford; from thence, on the death of the Rev. R. Cecil, he was removed to St. John's, Bedford-Row, London, where he exercised the pastoral office with the greatest acceptance and effect, till called, by the decease of the vicar, to the living of Islington. During the whole period he has been as a light shining with intense brightness. His style of preaching was fervid, powerful, touching—convincing the judgment and drawing the affections. In private he was the most diligent man I ever knew, observant, rapid, methodical, economizing every instant. His works bespeak his learning and correctness of taste. Withal, he was humble and affectionate; most consistently obedient to ecclesiastical and civil authority and urgent to promote the kingdom of Christ, and the holy apostolic Church, of which he was the ornament, to the ends of the earth. He has now been Bishop of Calcutta rather more than two years; and all must confess him to be a most worthy successor to the holy and much endowed men who have preceded him in that see.

I remain, Rev. and dear Sir,
Yours, faithfully,
Thos. Pyne.

127 Henry-street, Brooklyn,
Sept. 23, 1834.

To William Allen, Esq.

Palace, Calcutta, Oct. 16, 1833.

My dear Friend,—On Saturday, the beautiful clock and inkstand, which are the testimonials of my parishioners' love, arrived safely in the "Asia, Capt. Biddle," and by far exceeded the expectation I had formed from a hasty view of the one, and a drawing of the other. After the public meeting at Canonbury,[*] and the sincere and heartfelt expression of my best thanks, which I there tendered, it would be affectation in me to go over the same ground and repeat at length what I personally stated. But my feelings of gratitude and affection are too much roused by the occasion of this present, not to assure you again that the kindness of yourself, of the members of the committee, and of all my late parishioners, is engraven indelibly on my heart—recurs every day—and is renewed by every letter I receive from my dear son,[†] to whom you have transferred the regard you entertained for myself, or rather continue, and amplify that sacred and elevated confidence. Accept then, again, at the interval of a year and four months, my warmest acknowledgments, and make known to all the committee and friends, and to the beloved parish generally, the sense I retain of the consideration and forbearance with which you received my feeble endeavors to serve you during eight years.

It will afford you gratification to know, that both the inkstand and the clock are considered by the best judges here as most chaste and splendid. I enclose a paragraph or two from our Calcutta newspapers (we have six or eight) upon the subject. The day after the arrival of the gift, the Honorable the Governor General, Lord William Bentinck, with Sir Charles Metcalfe, both members of the Supreme Council, came to see it: they united in admiration of the design and workmanship. The inscriptions they considered chaste and elegant. The inkstand they indeed pronounced perfect—if such a word can be applied to any human work; nor less so the clock—the fine tone of the bell of which is deep and mellifluous, precisely like that of St. Paul's, in London; the windows of the cathedral case so certainly deceived a lady this morning that she thought there was no clock within. The Governor General came up again yesterday, and said he could conceive of nothing more valuable, or more completely pleasing to a minister of religion. The two memorials stand on the two marble slab tables of my drawing-room, and every returning hour, or call for the inkstand, reminds me of the friends to whom I am indebted for them, and binds me more and more not to disgrace the kindness which prompted the gift. Indeed, I said to our noble Lord Governor, (the most generous, upright, straight-forward person I ever saw in public life,) and Sir Charles Metcalfe, that I considered myself the more called on by these various ties of affection, never to act so that my parishioners should say, "How sad is the change which we hear has taken place in our late vicar!" The very lapse of time since my arrival here, (a twelvemonth the 30th of this month,) has enhanced much the liveliness of my pleasure, and the admiration of the society of Calcutta. Had I brought them out with me, they might never have been heard of,—*now* they fill every mouth, and Islington is repeated, and inquiries made respecting it a thousand times a day. In short, my dear Mr. Allen, (well do I remember all your kindness and Mr. Woodward's;—your mild, firm, and conciliating conduct in office—your support of me in all my plans. Mr. Woodward's aid as churchwarden was considerable indeed, but if it had not been preceded by your own, it would have lost much of its success,) it is the *affectionate remembrance* of my late parish which is the charm and value of these memorials. I consider them as the channel of nearly 40,000 friends' love and good wishes. I feel as if I lived still among you, and as if the dear brethren in the ministry, whom I had the honor of there being associated with, were still my companions in labor and affliction. And so they are. We serve the same Master—we are engaged in a common cause. The missionary institution at Islington for the Church mission, and the incorporated society—more especially the Church Missionary College—pledge you to India, and bind India to you. Your young students are now laboring at Calcutta, Benares, Kislaujer, Burdware, Mirzapore, and other places, as they used to visit our Islington poor, and meet in our district societies. The more you multiply your subscriptions and donations to our societies, the more heralds of love will you send out, and the more rich harvests will you reap. Already India is opening to the Gospel; the prodigious benefits of Mr. Grant's bill, as far as the proposed plan in his masterly speech of June the 14th is made known to us, throw aside the portals to all improvements, civil, commercial, literary, moral, religious. The administration of equal laws,—the admission to offices of trust, and the existence now, for the first time, given to India as a nation, together with the use which is being made of these advantages by the dispersion of Bibles and religious tracts, the planting of missionaries and the gathering in of converts, present an inviting prospect, such as the East since the invasion of the Mahommedan imposture has never seen. Send us out, then, missionaries, schoolmasters, catechists. Let some of your fine youth of the grammar-school visit the magic scenes of eastern splendor. Advise your enterprising travellers to pass through India instead of the narrow Europe. The steam navigation will now enable you to make in six or eight months a delightful voyage by the Mediterranean and Red Seas to Bombay and Calcutta, and return without a day's hot weather. Exhort, then, your opulent and pious friends to sow a part of their wealth in this land of promise.

Thirty years since not a hundred laborers or schoolmasters would have been welcomed here, *now*, if a *thousand* times the number already among us were sent, we have room, and work, and calls of mercy for them all. We know not what to do to supply our own stations, the most wide and important. A crisis is arrived: one of those conjunctures when the aids of the civil power—the spirit of inquiry among the heathen, and the zeal of the spiritual Church, lead us to hope for the most important and blessed results. *India's visitation seems travelling on.* European learning is eagerly sought. Hindooism has lost its religious hold. The Governor General is pushing forward improvements on all hands. Some of the most frightful images of idolatry have been put down. Missionaries are crowned with success. The *crisis* is rapidly hastened by Mr. Grant's noble charter bill, in which all the benefits prepared for so many years by the wise and able father in a more private manner are consolidated and enlarged. We only want *men*, *funds*, *prayer*, and the Holy Spirit, (and all these are comprehended in the promises on which the Church relies,) in order to see the prophetical glories of the latter day commence. But I check my too eager pen—my writing is to earnest the tender feelings of gratitude which swell my bosom toward yourself on this occasion, with the more elevated and abiding links of affection which spring from the eternal relations of things in the Gospel of Christ our Lord. India is the bond of this connexion. Assure all my beloved friends that the more we can severally labor for the greatest Master, in the holiest of all causes, the more shall we serve both worlds—the blessings of this life, with all its sympathies, joys, socialities, emotions of gratitude, bonds of recollection, and those of another which centres in the fruition of God in Jesus Christ. Again my thanks to you all. To the grace of Christ our Saviour I commend you, and am your affectionate friend,

Daniel Calcutta.

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[*] A district of Islington.

[†] The Bishop's successor in the living.

BIOGRAPHY.

For the Churchman.

THE REV. JONATHAN BOUCHER,

VICAR OF EPSOM, IN SURREY.

The history of this gentleman was certainly most singular, and it were much to be wished that his own account of his sufferings in America, on account of his loyalty, had met the public eye. Mr. Boucher was born at Blencogo, in the county of Cumberland; and, after receiving his education at Wigton, under the Rev. Joseph Blaine, he came, at the age of sixteen, to North-America. At the proper age he went home to England to be ordained, and afterward faithfully and zealously discharged the duties of a minister of the Church in America, till the year 1775, when the distracted state of the British Colonies obliged him, after his property there, which was his all, was confiscated, and himself proscribed as a traitor, to return to Great Britain. Of his exemplary conduct in the discharge of his ministerial functions, abundant proof is furnished by a work published by him in the year 1797, entitled, "A View of the Causes and Consequences of the American Revolution, in thirteen Discourses, preached in North-America, between the years 1763 and 1775." In the very elaborate and interesting preface prefixed to the discourses, consisting of ninety pages, and containing anecdotes and observations respecting the writers and most eminent persons concerned in the American Revolution, he observes, page 88,—"Cast, as my lot was, by Providence, in a situation of difficult duty, in such an hour of danger, it would have been highly reproachful to have slept upon my post. Investigations of the important subjects of religion and government, when conducted with sobriety and decorum, can never be unseasonable; but they seem to be particularly called for in times like those in which these discourses were written—times, *when the kings of the earth stood up, and the rulers took counsel together against the* Lord, *and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us.*" The conclusion of this preface is so beautiful and affecting that I am sure I shall be excused for transcribing it:—"If haply this volume should find its way into those distant regions where the greatest part of it was first produced, and there should be still living any of those old friends, with whom, in old times, *I formerly took sweet counsel together*, I entreat them to remember me as one who loved them and their country, if not wisely, yet well. If it should be so fortunate as to fall into the hands of any of the inhabitants of the different parishes which I held in Virginia and Maryland, (many of whom once were my willing hearers, and at the risk of more than blame listened with a respectful attention to several of these very sermons,) I entreat their acceptance of them in their present form. I entreat them to consider this book as the legacy of one who still bears it in mind, with pleasure and with pride, that he once was their faithful and favorite pastor. In this world we are severed to meet no more: but we may meet again, when, ere long, both they and I shall be called on to give account, (at a tribunal where passion and prejudice can have no place,) they, how they received instruction—and I, what instruction I communicated, and in what manner. God grant that neither they may have been *unprofitable hearers—nor I, after having preached to others, myself be a cast-away.*" By a note to the preface, it appears that Mr. Boucher had at different times held the rectory of Hanover, in Virginia—the living of St. Mary's, in the same county—and afterward, by the favor of Sir Robert Eden, Bart., Governor of Maryland, successively the rectory of St. Anne's, in Annapolis, and Queen Anne's, in Prince George's county, from which he was ejected at the Revolution.

These sermons are inscribed, by a well-written, manly dedication, to General Washington, whom Mr. Boucher states to have been once his neighbor and friend; but he adds, in a truly Christian spirit, "The unhappy dispute, which terminated in the disunion of our respective countries, also broke off our personal connexion; but I never was more than your political enemy, and every sentiment even of political animosity has, on my part, long ago subsided." The whole of these discourses unequivocally demonstrate this truth, that the pious, manly, and eloquent author was not to be deterred by the personal difficulties in which the Revolution had placed him, from maintaining, with undaunted resolution, those doctrines, political and religious, in which he had been educated.

I cannot withhold from the reader the following passage from Mr. Boucher's farewell sermon, preached in Maryland, in the year 1775, as a proof of strong, manly, energetic, pious and loyal eloquence: and I envy not the man, nor his feelings, whose head and heart are not deeply affected by the perusal. In page 587 of the volume is the following burst of true Christian loyalty: "Sincerely do I wish it were not now necessary to crave your indulgence for a few minutes longer—it shall be but for a few—to speak of myself. If I am to credit some surmises, which have been kindly whispered in my ear, (and I am proud thus publicly to acknowledge that it is to a man whose political tenets are the opposite of mine that I owe this information, communicated, no doubt, from motives of good-will and humanity,) unless I will forbear to pray for the king, you are to hear me neither pray nor preach any longer. No intimation could possibly have been less welcome to me. Distressing, however, as the dilemma confessedly is, it is not one that either requires or will admit of a moment's hesitation. Entertaining all due respect for my ordination vows, I am firm in my resolution, while I pray in public at all, to conform to the unmutilated Liturgy of my Church; and reverencing the injunction of an Apostle, I will *continue to pray for the king, and all that are in authority under him;* and I will do so, not only because I am so commanded, but that, as the Apostle adds, we may continue *to lead quiet and peaceable lives in all godliness and honesty.* Inclination, as well as duty, confirms me in this purpose. *As long as I live*, therefore, yea while *I have my being*, will I, with Zadok the priest, and Nathan the prophet, proclaim, God save the King!"

Soon after Mr. Boucher returned to his native country, the Rev. John Parkhurst, whose invaluable Hebrew and Greek Lexicons have enriched the learned and the Christian world, presented him to the vicarage of Epsom, without solicitation, and knowing him only by character; and here he spent the remainder of his days. Through life Mr. Boucher enjoyed the society and friendship of men of erudition and science; and on various occasions employed his pen, not only in defence of those political principles on which the British monarchy is founded, but in critical inquiries and theological duties.

During the last fourteen years Mr. Boucher's literary labors were confined to the completion of a Glossary of Provincial and Archæological Words. The public has long looked forward to the publication of this work, fully convinced, from the known abilities of the author, that this supplement to Dr. Johnson's labors would, in every respect, be worthy of shining on the same shelf with its great prototype. Mr. Boucher was also an ample contributor to Mr. Hutchinson's compilation of the History of Cumberland. The account of the parish of Bromfield, and the very interesting Biographical Sketches of the eminent Cumberland men, published in the same work, and marked *Biographia Cumbrensis*, were written by him.

Mr. Boucher was a patriot in the best sense of the word; he was ever anxious to promote the welfare of his fellow-countrymen; and in many instances personally contributed, either by pecuniary or literary exertions, to meliorate the condition of society. There is one trait of Mr. Boucher's estimable character, omitted in the account given of him in the Gentleman's Magazine, which must not be passed by unnoticed; because it is, in the writer's opinion, one of the most lovely features in the portraiture of a good man and of a Christian. Mr. Boucher was *really the friend of youth;* and whenever he discovered in a young man a desire to do well, he omitted no pains, he spared no attention, and he avoided no labor to encourage such a youth, and to enable him to run the career of virtue, and to establish in his mind the sound principles of religion. He had the happy art of winning many to the ways of righteousness; and we may therefore trust that he will himself derive the blessing pronounced upon such men, of shining like the stars for ever and ever. Upon his death several of his young friends, who had derived such advantages from his counsels, his encouragement, and his support, erected to his memory a monument in Epsom Church, with the following inscription:—

Near this place are deposited,
In the hope of a blessed resurrection to eternal life,
The remains of the Rev. Jonathan Boucher, M. A., F. A. S.
Nineteen years Vicar of this Parish:
He was born at Blencogo, in Cumberland, 12th March, 1738;
And died 27th April, 1804.
A faithful steward of the mysteries of God, he ever
Maintained and enforced, both by his writings and discourses,
That form of sound doctrine delivered unto the saints;
Whilst in his opinions and practice he exhibited a bright
Example of Christian charity.
Few men possessed a larger store of various knowledge,
Or greater liberality of communication; and the success with
Which, in the intervals of more important pursuits,
He cultivated English Philological Antiquities, will excite
The regret of all the learned for the event which has left his
Valuable labors unfinished.
His loyalty to his King remained unshaken, even
When the madness of the people raged furiously against him;
And, for conscience' sake,
He resigned ease and affluence in America, to endure hardships
and poverty in his native land;
But the Lord gave him twice as much as he had before,
And blessed his latter end more than his beginning.

REVIEW.

For the Churchman.

The City of God*: a Sermon, preached by Appointment in Trinity Church, Newark, before an Annual Convention of the Church, in the Diocese of New-Jersey, on Wednesday, May* 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem.

(*Continued from page* 726.)

In our former communication, we noticed one or two of what we considered the erroneous positions of Mr. Mason's sermon. Our present remarks will be of a more general nature, taking a concise view of the whole sermon; and with these remarks our notice of it will close.

The first division of the sermon professes to give the *character* of the Christian Church. It is *ancient*, having had its foundations laid in Eden; it is *visible*, having rites, and ordinances, and officers; it is *catholic*, not confined to one nation or people, but offering its blessings and privileges to all mankind; and it possesses *unity*,—all its different portions being governed by the same principles and laws,—having one Lord, one faith, one baptism.

So far we object to nothing. Next, under the second head, comes the *perpetuity* of the Church. He quotes the promise of the Saviour, "The gates of hell shall not prevail against her." Under this head Mr. Mason endeavors to prove that this promise of perpetuity, implies that from the fundamentals of truth and order she shall never fail. This hardly required proof, it is so self-evident. But Mr. Mason goes on to extend this principle farther than (as we think) he can sustain it by Scripture. He contends that the great mass, the *majority* of Christians, can never fail in truth and order. On this point we say nothing now, since to it several remarks in our former communication were directed. We beg leave however to rectify a mistake unwittingly made in our former number. We said that the principle of Vincent of Lerins "semper ubique," &c., was the only proof Mr. Mason had advanced that the great mass of Christians *had* never erred. Our meaning was, that it was the only proof he had advanced that the great mass never *could* err. We do not assert that the great mass ever has erred,—but only that we have no positive promise to the contrary.

But we will now admit for the sake of argument, that the great mass, the majority of Christians, never have erred, but remained sound in the faith. Hear, then, Mr. Mason. "In this aspect of the subject, it will doubtless be demanded, Who shall be competent to judge, who to determine these fundamentals of truth and order? The only answer to be given is, The Church herself. Infallible in both, she is to determine what they are; and perilous in the extreme is the condition of him by whom her decision is despised. If she be not invested with the right of making this determination, it must be made in her behalf. By whom or how? Is she to be arraigned before the tribunal of every individual, or is it not the dictate of common sense, as well as the voice of her Prophet, Priest, and King, that every individual should be brought for judgment before her? 'If he will not hear the Church, let him be unto thee as a heathen man and a publican; for the Church is the pillar and ground of the truth.'

"Is then the Scripture, the word of God, thus shorn of its glory, and brought down from that supreme and lofty rank which it should ever hold in the estimation of the Christian? O no! That unerring and inspired volume is still the rule of faith, the statute-book to give law to the believing world; and on the prayerful study of its pages, is still bestowed that unction of the Holy Spirit, to dissipate the two-fold darkness under which we were born, of sin and ignorance, to enlighten the mind, and to purify the heart. But it is in man to convert into poison even heavenly food; and who does not know, that from the inspired records, errors the most deadly and pestilential have been asserted to be drawn? Therefore has the divine Author of those records, as a beacon to the way-faring man, 'as a city set on a hill which cannot be hid,' established a court of appeal, whose voice, in all those points which effect salvation, in all those points which affect her own existence as a society, is decisive;—having in the language of our 20th article, '*authority in controversies of faith*,' therefore authority, because it is her property, divinely given, that on the essentials of faith she shall not err."

"But will it, as an objection, once more be urged, that the right of private judgment on subjects of faith is thus annulled? And what has private judgment on those subjects wrought for mankind, but error and delusion? As man cannot for himself invent a religion, so neither has he been left to decide on the grand tenets of the religion revealed?"

From the third division we make the following quotation:

"We have the evidences of that promised perpetuity among us." "Examine all the records of the past; unfold the pages of ecclesiastical story; it will be found that in all time, she hath maintained the essentials of truth and order: from what she hath once pronounced to be such, she hath never departed. Here, then, is the field for the legitimate exercise of private judgment."

We desire the reader who takes any interest in the subject, to peruse the above quotations carefully, and then to weigh the following reflections.

A man whose mind is deeply impressed with the importance of religion, comes to me after having read Mr. Mason's sermon, and says, "I am anxious to know where I may find the true Church: for I behold the Christian world much divided. In one country I see Papists, in another Protestant Episcopalians, and in another those who reject episcopacy. I am willing to submit to the Church when I have discovered where it is to be found. I take it for granted that the Church will point out to me the fundamentals of truth and order. But where is the Church? 'By what signals may it be recognised when found?' Am I to search the Scriptures? O no! for although Scripture is good when rightly interpreted, yet I may convert its 'heavenly food into poison.' What then am I to do? I must not exercise 'private judgment on subjects of faith,' 'for what has private judgment on those subjects wrought for mankind, but error and delusion?' I am lost in doubt." Such is his language to me. I tell him that he has overlooked the true way of finding the Church as laid down by Mr. Mason. He must "examine the records of the past, unfold the pages of ecclesiastical story," &c., for "here is the field for the legitimate exercise of the right of private judgment." He opens his eyes wider, and exclaims, "How blind have I been! I see plainly enough now what I am to do, and I beg you to lend me all your ecclesiastical historians, that I may read them, and find the Church."

Have we misrepresented Mr. Mason? We have not designedly; for we verily believe such is the issue to which his reasoning leads.

And what inference may be drawn from all this? what but that the Bible must be kept from the people as a dangerous book? Have not these identical arguments led the Romanists to this inference? Mr. Mason will reject this inference, we doubt not; but we see not how he can consistently. He tells us to go to history, to ascertain where the true Church is—not to the Bible—and having found her, to submit to her decisions, for she is "infallible in the fundamentals of faith." We are almost tempted to say, What a pity it is that Bishop Onderdonk did not know this before he wrote "*Episcopacy Tested by Scripture.*" He ought to have written Episcopacy tested by history. And when Mr. Mason writes a book on the *doctrines* of the Church, let him test them in the same manner.

A word or two on Mr. Mason's idea of infallibility. He confines the term to the *fundamentals of faith*—at least we have not discovered that he uses it in any other way—and thereby virtually makes it synonimous with indefectibility.

But we ask him if this is not to introduce confusion? Who denies the indefectibility of the Church? And yet what Protestant believes in her infallibility, as the term is generally understood? Ah! but Mr. Mason will say, I mean *infallible in fundamentals.* Well; do you mean any thing more than indefectible? We challenge Mr. Mason to say he does. Still, although when *speaking of infallibility* he confines it to fundamentals, at other times, he would seem to imply that he meant something more than indefectibility. He makes the Church a *judge*, a *court of appeal*—and says she has *authority in controversies of faith.* Are these attributes of *indefectibility?* And if they are appendages of her *infallibility*, and this infallibility is confined to fundamentals and to the Church catholic or universal, we ask in what way is the Church universal a court of appeal? How do we get at her decisions? He answers, By examining "history," &c.; by sifting, we suppose, from the multitude of doctrines, opinions and practices that have prevailed in the Christian Church, those which she has in all ages and countries retained. When we have secured these, we have the "beacon," the "city set on a hill," &c.

But in this way, we make the Church a *passive judge;* she utters no voice but that of her *actions.* Mr. Mason may say, What more do you want? We reply, This does not come up to our 20th article which you quote, "The Church hath authority in controversies of faith." See the whole article.

Upon the whole, however, we *must* infer from what Mr. Mason and Cæsariensis both (we think they are *near enough of kin* to be *one and the same*,) have written, that they *mean* by infallibility—indefectibility, although Mr. Mason would seem in the language just quoted, to imply more.*

Assuming that this is the case, we would make an observation or two on the sorites of Cæsariensis.

The object of the sorites is to prove that the Church is infallible in fundamentals. It is this.

"Jesus Christ has promised that his Church shall not be destroyed;

But if she fail from the fundamentals of faith, she would be destroyed;

Therefore she cannot fail from the fundamentals of faith.—Again,

If the Church cannot fail from the fundamentals of faith, she is infallible in the fundamentals of faith.

But the Church cannot fail from the fundamentals of faith;

Therefore she is infallible in the fundamentals of faith."

Now if Mr. Mason and Cæsariensis (and they both speak the same language) mean by infallibility, indefectibility, and we invite them to show that their language does not clearly imply this, then what is the sorites? "*vox et preterea nihil*," or in the language of the editor of the Churchman, "a mere repetition of truisms." The Church (by promise of the Saviour) cannot be destroyed; therefore the Church cannot fail from the fundamentals of faith, or is infallible in fundamentals of faith; for they both mean the same thing, viz. that the Church is indefectible.

The principal defects in Mr. Mason's sermon appear to us to be these: 1st, he does not define clearly enough what he means by infallibility; 2dly, he makes the Church the ultimate rule of faith, for such we understand by the "court of appeal," and by her being the only "judge to determine the fundamentals of truth and order;" and 3dly, he excludes the right of private judgment. If Mr. Mason should assert that on any or all of these points he is misunderstood, we must think no one is to blame but himself; for almost all persons who have read the sermon have descried, or at least thought they have descried these defects; and if Mr. Mason attempt to defend his opinions, and to show that the objections to his sermon are unfounded, we venture to predict that the attempt will cost him more time, labor, and pages, than did the sermon.

As reviewers, we shall be excused when we say of his style, that we think it too artificial, too labored, and sometimes too turgid. Mr. Mason seldom delivers his sentiments in the language of plainness and simplicity. To be "simplex munditiis," seems to form no part of his study. On the other hand, "*semper graditur tragicis cothuenis.*" This style of writing we admit is characteristic of our times; still it is faulty, for nothing can ever compensate the want of perspicuity and simplicity.

In conclusion, we hope (if Mr. Mason comes forward with a formal defence of his sermon) he will be able to show that he is a good Protestant, even although by so doing, he clearly shows that we have not understood him. *Refellere sine pertinacia et refelli sine iracundia parati sumus.*

C. C.

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* Mr. Mason says, p. 14, "Where hath she (the Church) defined these fundamentals of truth and order? What are her essentials in her doctrine, and essentials in her government?" that is, what are those fundamentals in which the Church is infallible? Now compare this language with the following in page 15. "The Church still rests on the immutable basis of truth and order. The prediction of her divine Head respecting her indefectibility is borne out by the evidence of trumpet-tongued and time-honored facts." Does not Mr. Mason here make infallibility to mean indefectibility?

COMMUNICATIONS.

For the Churchman.

THE CHIEF SOURCE OF DANGER FROM CATHOLIC INFLUENCE, AND ITS REMEDY.

Many of the most zealous and warm-hearted philanthropists that ever blessed America with their toils entertain anxious fears as to the issue of the efforts now made by Catholics in this country. The press teems with original matter on the subject, and glowing appeals are made to the conscience and feelings of every lover of his country, inciting him to use all his influence in averting the dreaded evil. Against such a course of procedure we have nothing to object. It is only by bringing the subject fully before the public, discussing it with power and faithfulness, and unfolding all its tendency and influences, that we can ever expect to see those important steps taken which must inevitably preserve unimpaired the great fabric of civil and religious liberty. But at the same time that men are so anxious that our country should never realize the awful picture of her once glorious republic, deprived of its exalted name, and becoming the passive slaves of a pretended vicegerent of God, is it not also to be feared that they *place too little confidence in the sacred oracles as a barrier to the progress of popery?* We believe there is a redeeming power in the Gospel of Jesus Christ, which, if communicated to the heart, must ever secure it against the influence of such gross deception, ignorance and despotism as prevail in the Catholic Church. We believe also that if the principles embodied in that Gospel are instilled into the minds of those who are now groping in mental and moral darkness, with an energy and zeal corresponding to the resources of evangelical denominations in this country, no danger need be apprehended from the influence of Catholicism.

The two following observations will, we feel confident, claim the attentive consideration of our readers.

Observation 1. *The ignorant population of this country should receive a primary share of Christian sympathy if we would avert from ourselves the dangerous consequences of a final triumph of Catholic influence.*

Here it is that Catholics find a sphere of operation comparatively easy, while it would be next to impossible for them to make any considerable advances in those places where evangelical Churches abound, and the Gospel is preached in all its purity and simplicity. Nor are they unapprized of this fact. Else, why does the Pope withhold from his followers the only book that is capable of elevating the moral powers of man to their true dignity, or of training them for an untried career of action in a future world? The candid observation of every one who has studied the word of God will doubtless furnish but one and the same answer. He fears they may catch some glimpse of the glory of that immortal Being with which they have been invested by the Creator. The step is necessary in order that he may be able to render his adherents dupes to the extravagant errors of the Catholic creed. It would seem strange indeed, if, trained in the school of his predecessors, and acting upon past experience, he did not know what soil would prove most congenial to his efforts.

Our moral darkness, then, we think, must constitute the chief source of danger; and it is a truth which ought to have a lasting weight with every Christian patriot, that if the friends of the Gospel do not feel themselves called upon constantly to watch over the religious interests of their country, and to see to it, that its moral wastes are not overgrown by the seeds of error, Catholicism will most assuredly prove to us a dangerous influence. Those men who now occupy responsible stations in the Episcopal and other denominations, and those who, though acting in humbler spheres, are yet moulding the characters of many of their fellow-men, should each engage in this work with an energy of purpose, comporting in some measure with the character of the enterprise, which, in the providence of God, they are called upon to promote. With emotions of deep and heartfelt pity for the poor deluded Catholic, they should do all in their power to send among those who are enveloped in midnight darkness, faithful instructers, fired with holy zeal, and prepared in every way to disperse the dark cloud of ignorance which rests upon our rude and untaught citizens.

Observation 2. *There is every thing in the aspect of the times to inspire the Christians of America with confidence in the efficacy of mental and moral instruction, as a remedy for the dangers they may anticipate.*

The standard of Christian enterprise in the 19th century is high. Christians are awake. They live in the full blaze of Gospel light, and are surrounded by motives, at once the most exalted and ennobling that can possibly actuate the human mind. It is a day in which the followers of Jesus Christ may truly boast, not of themselves, but of the saving power and goodness of God as displayed in their own salvation, and in blessing the feeble efforts of their hands. Every day, yes, every hour, is adding fresh champions to the host of his elect. And will any one despair, in view of the power residing in the hands of Christian America, to effect her salvation from a predominence of the destructive influence of popery? Will he not rather feel that he has no excuse for passing by unheeded the call which his patriotism, his love to God and man are making upon him? Yes, every Christian in the land, when he comes to view this subject in its proper light,—that of duty,—will stand ready to sacrifice his very life, if necessary, on the altar of Christian patriotism. The work will go on, and with the blessing of God our country will soon be free from all danger as to the spread of the Catholic faith. *Mental and moral instruction, the only true and efficient remedy, will be fully applied.*

G. W. N.

For the Churchman.

TRINITY CHURCH, PRINCETON.

The consecration of this beautiful edifice, by the Bishop of the Diocese of New-Jersey, on Tuesday, September 23, was justly deemed an object of general interest to the Church,—being participated in by two other bishops, and seventeen of the clergy, from five different dioceses; and attended by a large number of the laity from the surrounding, and even from distant parishes. At 11 o'clock precisely, the bishops and clergy, received at the door by the church-wardens and vestry, entered the church, and proceeded up the aisle to the chancel, repeating, with alternate voices, the sublime strains of the twenty-fourth Psalm. The Bishop being seated in his chair, the instruments of donation and endowment were presented to him by John Potter, Esq., the chairman of the vestry,—and let it be here stated, the devoted friend and munificent patron of the enterprise. The request of the vestry to consecrate the church was read by the Rev. John Croes, the consecration service was performed by Bishop Doane, and the sentence of consecration was read by the Rev. Dr. Beasley. Morning prayers were read by the Rev. Dr. Ducachet, of Virginia, and the lessons by the Rev. Dr. Abercrombie, of Pennsylvania. The ante-communion service was performed by the Rt. Rev. Bishop Ives, of North-Carolina, and the sermon was preached by the Rt. Rev. Bishop White, of Pennsylvania. The elements being consecrated by Bishop White, the holy communion was administered by Bishop Doane, assisted by Bishop Ives and by the Rev. Dr. Mead of Pennsylvania and the Rev. Mr. Bayard of New-York. A congregation entirely filling the church, attended with unabated interest the majestic and affecting services, and the excellent sermon of the venerable presiding bishop.

In the afternoon, the church was again opened for divine service, when the evening prayer was read by the Rev. M. H. Henderson, and a powerful and eloquent sermon preached by the Rt. Rev. Bishop Ives. It is understood that the Bishop has made such arrangements as will secure a constant supply of public ministrations until a rector is obtained.

Thus has the interest, amounting to intense solicitude, with which the progress of this singular and most laudable enterprise has been watched by the Bishop, and by the whole Diocese of New-Jersey, been crowned by the good hand of God upon it, with signal and complete success. The church, a Grecian doric temple, of stone, entirely finished and furnished, is admired by all for its symmetry, commodiousness and beauty. Aa well-toned organ and well-practised choir gave an interest and solemnity to the services. The desk is supplied with its appropriate books, among which, as it should be, a magnificent Oxford Bible, the present of a lady, is conspicuous,—the service for the communion table is rich and massive, and yet of chaste simplicity—and what is most important should the efforts of the vestry to secure a suitable minister be successful, there is abundant prospect, with His blessing who gives the increase, of a large and flourishing congregation, it is devoutly hoped, of spiritual worshippers. May we not humbly trust that He, of whose only gift it cometh that his faithful people do unto him true and laudable service, and who has promised to honor them who honor him, having put it into the hearts of these his servants to appropriate and devote this house to his worship and glory, will accept the service at their hands, and crown it with his heavenly favor, will clothe his priests with righteousness, and make his saints rejoice and sing?

To the Bishop of the Diocese of New-Jersey, and the congregation of Trinity Church, this has been an occasion of unmingled gratitude and joy. The presence of three of the Right Reverend Bishops, and of so many of the Reverend Clergy, the interest and satisfaction manifested and expressed by a large concourse of Christian friends in the solemnities of the day, and the kind and generous feeling toward the infant church so promptly and fully declared by the whole community, without exception or reservation, are to them most encouraging pledges of future peace and prosperity. The crowning and peculiar satisfaction of the occasion was the presence and participation of the venerable presiding Bishop, who, now in his 86th year, was enabled to unite in all the services of the morning,—to deliver audibly and impressively his instructive and appropriate sermon, of more than an hour in length,—to be present at the services in the afternoon,—to form a part of the procession, the next day, from the College Chapel, and sit through the very creditable exercises of the students on Commencement day,—to accept the hospitalities of the President and Trustees of the College at the public dinner,—and, beside making several visits, to attend for admission, with his brothers in the Episcopate, at the hall of the Cliosophic Society; and all this, without as much fatigue as was manifested by most of those who had not attained to half his years. Let it be mentioned, as a remarkable incident in the life of this venerable man, that his last attendance at the Commencement of Princeton College, was in the year 1766,—or, as he himself expressed it, "only sixty-eight years ago." The distinguished attention shown to this aged servant of God, by the Trustees and Faculty of the College, and to those of his brethren who participated in it, was accepted by them with unfeigned satisfaction, and constitutes a claim which will not be disregarded, to the grateful acknowledgments of the whole communion, of which he is, not more by his seniority in office, than by their filial respect and love, the venerated patriarch.

For the Churchman.

In the Epistle of Paul to the Romans vi. 11, occurs the expression, "νεκροὺς—τῃ ἁμαρτία," which in the authorized version is translated, "*dead to sin*," and no doubt correctly so, since it would be absurd to suppose that the Apostle would recommend those in Rome, whom he calls "*beloved of* God, *called to be saints*," to reckon themselves dead *in* sin.

If these observations be just, why do we translate the same Greek words in Ephesians ii. 1, "dead *in* sins?" Do we not thus make the Apostle guilty of one of the lamest figures imaginable—that of making dead men walk? It is evident that the same Greek words in Rom. vi. 11, and Eph. ii. 1, by the dress which our translators have put upon them, are made to express directly opposite meanings. For the expressions "dead *to* sin" and "dead *in* sin" are as opposite as *dead* and *alive—yes* and *no.*

The saints at Ephesus were, in the estimation of the Apostle at the time he wrote to them, *free* from sin, or as the same idea is expressed in Romans, "dead to sin." He therefore tells them that Christ fills or comforts (πληρουμένου) them, being now (ὄντας) "dead *to* trespasses and sins," in which they were formerly alive and walked. Thus all is in good keeping. Thus the Apostle is seen to be consistent in the language which he holds to the saints at Rome and to the saints at Ephesus. It would appear also, that if we make the participle πληρουμενου, in the last verse of the preceding chapter, the governing word of υμας in the 1st verse of the 2d chapter, (as we have intimated,) we should avoid the difficulty of supplying an ellipsis, which is at least of questionable propriety. Our translators have supplied the words, "*hath he quickened*," to make out the Apostle's meaning. But are they necessary to the sense? and would not the views of the inspired writer be more clearly presented, if we suppose that an unnecessary break has been made in the Apostle's discourse by an arbitrary division of it into chapters and verses? In some editions of the Greek Testament the last verse of 1st Ephesians is marked with a colon—in others with a period. I should be glad to ascertain what is the marking in this instance best authorized; since that will have some weight in determining the question which I have here presented to the consideration of your readers.

In the 5th verse of Ephesians, 2d chapter, the Greek word συνεζωοποιησε is translated, "*quickened together with;*" and it was doubtless from this place that the supposed ellipsis in the 1st verse was supplied in the authorized version. But this same Greek word may be correctly, nay, even more correctly, because more literally, translated, "*hath made alive or hath made to live with.*" In accordance then with the expression in Rom. vi. 11, we understand the Apostle in this 5th verse Ephesians ii. as saying that "God hath made them '*now dead* to *sin*,' to live, or alive with Christ."

A similar expression is found in Col. ii. 13, to which we should for the reasons above rendered, give a like translation. It is true that the preposition εν occurs before "παραπτωμασι" in this passage, but εν is frequently and properly translated by our preposition *to.* The 3d verse of Colossians, 3d chapter, as generally understood and interpreted, sustains all the foregoing observations.

Permit me to remark that I have no disposition to find fault with the authorized version of the Scriptures now in general use. I prize it above all the translations in the world. My desire is to call the attention of critics to a passage which, as it stands, is often made the groundwork of very unwarrantable conclusions; and more particularly it is my desire to see an apparent if not palpable contrariety of expression, as it now stands in the New Testament, fairly reconciled.

Querist.

THE CHURCHMAN.

SATURDAY, OCTOBER 4, 1834.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

Floyd Smith,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

The Convention.—The Convention of our Diocese was permitted, through Divine goodness, to hold its annual meeting on Thursday, the 2d instant. The morning prayer was read by the Rev. John Reed, D. D., of Poughkeepsie. The sermon, on the Work of the Ministry, adapted to the occasion of ordination, was preached by the Rev. L. P. Bayard, of this city. An ordination was then held, when the Rev. Lewis Thibou, Deacon, was admitted to the holy Order of Priests, and Messrs. Willie Peck and Marmaduke Hirst were ordained Deacons. The Lord's Supper was administered to a large number of the clergy and laity by the Bishop, assisted by the Rev. William Berrian, D. D., Rev. Thomas Lyell, D. D., and Rev. John Reed, D. D.

The Convention then organized for business by electing the Rev. P. Alexis Proal, of Schenectady, as Secretary for the time. At the suggestion of the Bishop a vote was passed inviting the Rt. Rev. C. P. McIlvaine, D. D., of Ohio, who was present, to attend the sittings of the Convention, and occupy a seat on the right of the President. The Secretary then called the list of the clergy. The lay delegates then presented their testimonials, after which the Rev. Dr. Hawks was chosen Secretary, and the Rev. Francis H. Cuming, Assistant Secretary.

On Friday morning an adjourned meeting was held, and after the morning prayer, which was read by the Rev. Mr. Shimeal, sixteen new churches were received into union with the Diocese. The Bishop then read his address, in which, after the usual detail of duties, he adverted to the increasing demand for Episcopal services as involving a subject of grave deliberation for the Convention. After the reading of the address an election was made of members for the Standing Committee, and of Delegates for the General Convention.

At 3 o'clock the Convention adjourned to meet at 6, p. m.

Episcopal Services in the West.—The Gospel Messenger of last week contains the following extract of a letter from a Layman in the western part of the Diocese:

To the Editor of the Gospel Messenger.

Dear Sir,—I do not wish to find fault; the duties of our Bishop I know to be arduous in the extreme; but I do know that our Churches in western New-York are suffering from year to year, for the want of more frequent and more regular visits from their Bishops. I hope, Sir, this subject will claim the attention of our next Convention, and that measures will be taken at once to remedy the evil, by the appointment of an assistant Bishop, who shall reside at the west. This step will have to be taken sooner or later, and the longer it is delayed, the more tardy will be the progress of the Church. A Layman.

The Editor expresses his willingness to have the subject discussed in his columns, and offers several judicious reflections on the temper in which the contemplated measure should be approached, and on the dangers and distractions which would be consequent on "a hasty and undigested movement."

This is the article to which our correspondent refers below. The measure has long been anticipated as unavoidable, and yet pregnant with difficulty. It seems now to be generally admitted that the time for meeting it is not far distant; and the disposition is no less prevalent to meet it in the spirit of conciliation and wisdom. Our Western Brethren may be assured that their wants are felt and appreciated. We cherish no sectional feelings. The general good of the Church is the object of our prayers and efforts; and it is matter of felicitation and thankfulness to believe that the growth of the Diocese demands a measure of the kind proposed. The danger of unfriendly collision is averted by the magnanimity and Christian spirit with which the subject is entertained by our Bishop. Let not this be forgotten. No man is more entitled to our gratitude and respect than he who, by a prudent and conciliatory spirit, and a willingness to sacrifice all personal considerations of right and interest to the general welfare, converts events which might otherwise become the germs of discord, into occasions of greater harmony.

Our correspondent has treated this delicate subject with such propriety and fulness as to leave us nothing to do but to thank him for his kindness, and to express the belief that he represents the feelings and views of those most interested in the subject, and most capable of estimating its importance.

For the Churchman.

EPISCOPAL SERVICES IN THE WEST.

Mr. Editor,—My attention having been drawn to an article in the Auburn Gospel Messenger, of the 27th instant, on the subject of the increased demand for Episcopal services in the Western part of the diocese, allow me to suggest to you the propriety of transferring to your columns the judicious remarks of your Reverend brother, the Editor of the Messenger, and to submit through the Churchman a few reflections on the same subject.

Our brethren of the East are not I fear generally informed as to the true state of affairs in Western New-York. The increase of population is producing changes in the aspect of society scarcely credible to those who have not seen them. Towns and villages spring up almost as if by magic, and the enterprising pioneers who are pushing their fortunes in this comparatively untrodden region, carry with them of course their religious attachments; and not a few of them are Episcopalians. All that is necessary is to give to them such an impulse as would be derived from the frequent presence and encouraging efforts of their Bishop, and new congregations would be formed with unprecedented rapidity. Again, the congregations already established, when compared with those in the Eastern part of the State, may be considered young, and it is therefore desirable that they should enjoy visitations more frequently, than the long-established churches of the East which have acquired stability by age, But our Bishop cannot do every thing. The East must not be entirely neglected, and yet the West is sufficient entirely to occupy his time. But while the claims of the West are thus distinctly admitted, let us impute the existing difficulty to its true cause: the Bishop has more to do than any one man can perform. His diocese contains 198 clergymen and more than 200 parishes. This is nearly *one-third* of the whole Church in the United States; the whole number of Episcopal clergy, according to the Almanac of Swords & Stanford, is about 659, and the number of parishes is supposed by the present writer to be between 600 and 700. The whole number of our bishops is 16; while therefore, (I speak in round numbers,) two-thirds of the Church are confided to the supervision of no less than 15 prelates, the remaining third, scattered as it is over an extent of country, larger than many of our dioceses combined, is made the charge of but one man, and to do his duty as he desires to do it, is rendered absolutely impossible.

Our diocesan has done, I think, under all the circumstances, as much as could be fairly expected of one man. I offer therefore the following statement, not as an apology for the Bishop, for I have heard not of complaint, which calls for apology, but of regret that he cannot do more. The statement is gathered from the Journals, and presents a comparative view of the Episcopal duties of our late and present diocesan. Bishop Hobart, whose diligence no man can question, during the three years, 1827, 1828 and 1829, visited 89 parishes once, 15 twice, and 3 thrice, making a total of 107. In the last of these years (1829) the whole number of parishes was 165.

Our present bishop, during the years 1831, 1832 and 1833, has visited 105 parishes once, 34 twice, 4 thrice, and 1 four times, making a total of 144. In the last of these years (1833) the whole number of parishes was 190. Thus it appears that while the increase of parishes has been 25, the increase in the number of visitations has been 37; this is more than keeping pace with the increase of parishes.

But to return to the principal topic, the impossibility of efficient Episcopal supervision of New-York by one man, the day must soon be here, if indeed it has not already arrived, when the conviction will be forced upon all that something must be done, or the Church will remain stationary, perhaps retrograde. And give me leave to add that no one feels more sensibly the necessity of attention to this subject than does our Bishop himself. The writer of this communication has reason to know that it has formed the subject of his anxious meditations, that his first wish is the increase and prosperity of the Church, and that whatever measures may be devised as a remedy, by those whose piety, experience, and long-tried attachment to the Church, entitle their opinions to respect and confidence, will meet with his ready and hearty concurrence. The subject is one which should be approached with prudence, discretion and prayer. Hasty action might lead to ruinous results. Let us all think calmly and dispassionately; we need not be afraid that the time for action will never come. Let the thoughtful wisdom of aged experience, have time to revolve the subject thoroughly, to contemplate it in all its bearings, and especially, "let all things be done decently and in order."

Yours,

AN EASTERN CHURCHMAN.

ANNIVERSARY CELEBRATION.—On Thursday evening three of our diocesan societies held their annual meeting in St. John's Chapel. The celebration was preceded by appropriate religious services conducted by the Bishop, who presided on the occasion. The seat on his left was occupied by Bishop McIlvaine, of Ohio. The congregation was numerous, and a great proportion of the clergy was present. The report of the Tract Society was first read, by the Rev. Aldert Smedes, jun., of Christ Church. Resolutions expressive of the satisfaction with which it had been heard, and of the importance of the cause, were then offered by Rev. T. S. Brittan, and supported by him in an able and eloquent speech, which was listened to with great interest by the auditory. Next followed the report of the Aux. N. Y. Bible and Common Prayer-book Society, which was read by Wm. Betts, Esq. Similar resolutions were then submitted by the Rev. J. F. Schroeder, who, by a reference to the early history of the Church of England, illustrated the important agency of Episcopalians in the dissemination and exposition of the Scriptures. To them, the speaker remarked, was the Protestant world indebted for the Bible itself through the medium of translation, and the best living commentary upon it in the Book of Common Prayer. The speech of Mr. Schroeder was ingenious and happy. The report of the Education and Missionary Society was then read by the Rev. Hugh Smith, Rector of the Mission Church of the Holy Evangelists. It was longer than the other reports, but was a clear and well-written document, and presented several views of much interest and importance. This was followed by an animated effusion from the Rev. Lot Jones, of the Mission Church of the Epiphany, on the pains and pleasures of the missionary life. The ceremonies of the evening were then closed with appropriate devotional exercises.

Our time does not allow us to do more than express the conviction that the exercises of the evening were such as to impart to all feelings of the highest gratification. It was especially gratifying to us to see our brethren of the laity testifying so deep an interest in the success of our diocesan societies, and giving evidence of their willingness to devote their time and their substance to the cause of their Divine Master. We hope soon to be able to give the reports of the several societies. The general impression produced by them on our mind was that more good had been accomplished than during any previous year, though without a corresponding enlargement of pecuniary means.

MR. MASON'S SERMON.—Our correspondent C. C. finishes to-day the review, the first part of which was published in the Churchman of September 13. Two good purposes will be answered by the publication of this sermon. The discussion which it has called forth will be the means of leading many to investigate and acquaint themselves with an important subject, on which perhaps they have not before bestowed much thought. And the unequivocal and universal expressions of disapprobation which it has called forth from all who have competent information on the subject ought to repel for ever the charge which is often brought against our Church of a leaning to Romanism. Catholic we are, and have ever professed to be, and that in too high and broad a sense to admit of its being qualified by Roman or any other restrictive designation. On every great question which can be made a dividing line between Protestants and the Church of Rome, we shall be found with all our heart and soul on the Protestant side. Especially we have an entire confidence in the Scriptures of the Old and New Testament as the sole Rule of Faith, and a hearty desire that all to whom we present our Church should test her distinctive doctrines by the scriptural standard. Those who blame us for our wish to have the Prayer-book accompany the Bible, as if we would do it in derogation of the latter, may now be convinced of the injustice of their censure. Our belief in the divine institution of the Church and the ministry, our attachment to Episcopacy as the form in which the Church was originally constituted by her divine Founder, our preference for a liturgy in the public services of the Church, are cherished by us not as dogmas of arbitrary Church authority or usages of human prescription, but for the sanction which they receive in the Word of GOD. By this standard alone we ask to be tried.

The Catholic Herald is playing an artful game. He tells his readers "Cæsariensis is *not* Mr. Mason, the inuendos of the Churchman and a writer for the Episcopal Recorder to the contrary notwithstanding." We would thank the Herald to prove what he affirms. The writer in the Episcopal Recorder made no inuendo but a plain assertion that Cæsariensis is Mr. Mason, and the assertion is as yet uncontradicted. The Herald probably supposes that we *know* the truth of the matter, and to say that we give inuendos at variance with the truth, is to accuse us of folly and dishonesty. Another manœuvre is to quote us as affirming that "the Catholic Church possesses and ever will possess the fundamentals of faith," and then affect suprise at the declaration and gravely assure his readers that "Mr. Mason may count on another auxiliary;" that "the Churchman is an advocate of the leading principles of the Convention sermon—the infallibility or at least the inerrancy of the Church." The Editor knows very well that the fact that the Church possesses the fundamentals of faith is widely different from her infallibility in determining the fundamentals of faith. It does not suit him however to apprise his readers of the distinction, and it is doubtless one which he would have been happy to have us overlook. In the same spirit he then quotes the last syllogism of Cæsariensis, proving that the Church "through all time will possess the fundamentals of faith"—a truth which no Protestant author that we know of has ever denied, and which none certainly need deny—and then boasts to his readers that the Churchman "does not even attempt a reply;" that "he is evidently exceedingly anxious to drop the discussion," &c. Now we call it an artful game thus to keep up a cry for victory at the expense of candor.

CONFIRMATION.—If the number of persons confirmed by the bishops in their visitations is any index of the state of religious opinion, the Church of England is not at a very low ebb. The candidates for the ordinance, at each occasion of its being administered, ranges from 500 to 1000. The August number of the Monthly Register states that the Bishop of Lincoln confirmed at one time 636, and the Bishop of Litchfield and Coventry 800. The number of persons confirmed by the latter prelate in the course of a single journey through his Diocese was sixteen thousand. The following extract which the same journal gives from an Irish paper, shows that the same remark is in a good degree applicable to Ireland.

The recent confirmations held in different churches of his Diocese, by the Lord Bishop of Clogher, fully bears us out in the opinion that we have always entertained, that the Protestant religion is not in that declining state in which the Whigs are so fond of representing it to be. At Kilskery upward of 500 were admitted to this important rite, having been under an examination for some time previous, and heard an impressive address from the respected prelate; and the decent appearance and devout behavior which was observed was a gratifying spectacle to every real friend of religion and the Establishment.—*Fermanagh Reporter.*

THE COLERIDGE PHILOSOPHY.—Some symptoms are already apparent in the *East* of the influence of Mr. Coleridge's system in modifying theological opinion. A new *ism*, it seems, is brewing. The Boston Recorder has his feelers out, and thus reports the state of the religious atmosphere:

> In particular, we can see, in certain quarters, the beginnings of an attempt to send ministers and churches "heresy hunting" after "Coleridgeism." We are perfectly aware, how the success of parties, the hopes of party leaders, and the pecuniary interests of individuals, are thought to be concerned in the success of this manœuvre. This consentaneous movement, probably, is the result of the action of similar circumstances, on minds similarly constituted, and not of an express bargain among the movers. However that may be, we think it best to warn the churches of this incipient attack upon their peace. If "Coleridgeism" is any definite error, or collection of errors, let those who know what it is, expose it; but we protest against the attempt to use that word, unexplained, as a bugbear to frighten "children of a larger growth."

KEY WEST.—We take pleasure in directing attention to the following paragraph from the Journal of Commerce, and in expressing the hope that the object may receive not only the favorable regards, but the liberal contributions of our citizens.

> The Rev. Alva Bennett, the missionary appointed to this island, is in this city with a view of obtaining donations for the erection of a church at his station. The claims which this object has upon the friends of religion are, that Key West is a naval and military station, and a port of entry of the United States; is a county town, and the seat of a court of admiralty, and of a United States district court; has a population of highly respectable and intelligent persons, to the number of about 500, of which 40 or 50 are children, between the ages of 5 and 15, all of whom are entirely destitute of any religious services, and who, notwithstanding their earnest wishes, must remain destitute, unless they receive aid from larger and more wealthy places abroad. Donations may be addressed to Mr. Bennett, at No. 4 Walker-street, or at No. 152 Broadway.

ALUMNI PUBLICATION.—The publication of the Associate Alumni for the present year, contains a Sermon from the Rev. William L. Johnson, and an Essay from the Rev. H. R. Peters. The sermon is entitled "The Evangelical Ministry Exemplified in the Apostle Paul." The essay is "An Enquiry into the Mode employed by our LORD of inculcating Moral or Religious Duties." We hope that visiters to the city will testify their interests in the rising reputation of our General Seminary, by including this in the list of books and pamphlets which they intend to order.

THE PROTESTANT EPISCOPAL PULPIT.—This work is no longer printed at the Press. The contributors to the August number are the Rev. John Goodman, of Newbern, North-Carolina, and the Rev. Palmer Dyer, of Syracuse, N. Y. The September number contains a Sermon from the Rev. David Cork Page, Rector of Christ Church Louisville, Kentucky. The publisher has issued a prospectus for a fourth volume.

The Anxious Enquirer after Salvation Directed and Encouraged. By JOHN ANGELL JAMES, author of the "Family Monitor," "Christian Charity," &c. New-York: D. Appleton & Co., 200 Broadway. 1834. 18mo. pp. 176.

The following is a good extract:

> "This is to be born again; it is no mere transient impression upon the imagination, but it is a permanent renewal of the disposition; it is not an occasional impulse, but an abiding character; the subject of it may not be violently agitated, but he is lastingly altered; his passions may not be powerfully moved, but his principles, tastes, and pursuits, are engaged on the side of true holiness. He is now a spiritual man, whereas he was a carnal one, and all things are by him spiritually discerned."

WE are requested to state that the consecration of the Episcopal French Church Du St. Esprit will probably take place on Thursday next.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 5, St. Ann's Church, New-York.

BISHOP BROWNELL'S VISITATIONS.

October 5—Middletown, in the morning, and Chatham in the afternoon; 10, New-Haven, at 3 o'clock, P. M.; 11, Northford, at 3 o'clock, P. M.

October 12—Wallingford; 13, Stratford, at 3 o'clock, P. M.; 14, Bridgeport (convention); 16, Trumbull, at 3 o'clock, P. M.; 17, Milford, at 3 o'clock, P. M.; 18, Hampden, at 3 o'clock, P. M.

CLERICAL CHANGES.—We are requested to state, that the Rev. A. T. K. McCallum has relinquished the charge of Trinity Church, Washington city, D. C.; and that the Rev. P. H. L. Laird has resigned the rectorship of Trinity Parish, Charles county, Maryland.

New Church in Sunbury.—The following information relative to the laying of the corner-stone of a new church in this place was received some time since, but has been accidentally overlooked:

"The corner-stone of an Episcopal Church, to be called St. Matthew's Church, was laid in Sunbury, Northumerland county, on the 2d of August, in the presence of a large number of citizens and friends. A sermon for the occasion was preached by Rev. J. May, of Wilkesbarre, and after the ceremony a prayer, from the Liturgy, was offered by the Rector, Rev. Isaac Smith. This pledge of the fulfilment of the long-cherished hopes of the congregation, is to be imputed chiefly to the zeal and perseverance of the ladies of the parish."—*Episcopal Recorder.*

Dr. Bedell's Sermons.—The Administrator of the estate of the late Rev. Gregory T. Bedell, D. D., proposes to publish, for the benefit of his family, *a selection of his sermons.*

They will be contained in two octavo volumes, comprising each from 450 to 500 pages, in handsome style, on fine paper, and bound in muslin, with an introductory biography, and an engraving of Dr. Bedell; price *five dollars for the two volumes.* The clergy of the Episcopal Church, and the friends of Dr. Bedell throughout the United States, are requested to act as agents in obtaining subscribers to the sermons as speedily as possible; and they, as well as individuals wishing to subscribe in any part of the country, will please to forward the names and residence of such subscribers to William Stavely, publisher of the Episcopal Recorder, or to John C. Pechin, Bookseller, No. 13 South Fourth-street, as early as possible. The volumes shall be issued at as early a day as is practicable, probably before the first of April, 1835.

Andrew D. Cash, *Administrator.*

Episc. Rec. of Sept. 27.

An Episcopal Church has been formed in Princeton, and a handsome house of worship erected. Yesterday [Wednesday, the 23d instant], Bishop Doane consecrated the building to the Prince of religion. Bishop White, of the Pennsylvania diocese, was present, and preached the sermon. That venerable prelate is now in his 87th year. He will tarry at Princeton, to witness the interesting performances at the commencement, which takes place this day. It is now "sixty-eight years" since Bishop White attended commencement at Princeton College.—*Ib.*

From the Missionary Record for October.

(*Continued from p.* 735.)

Mission Family.

WE found the mission family on our arrival at their respective posts, with the Rev. Mr. Cadle, who was on a visit from his new residence at Duck Creek. It consists of the following persons: Miss Sarah B. Cadle, Superintendent; Mr. Almon Gregory, Teacher of the Boys' School; Miss Sarah Crawford, Teacher of the Girls' School; Mr. Leonard Groom, Farmer; and Mr. John V. Suydam and wife, the former having the charge of the boys when out of school, directing them to various domestic employments, and attending to such other duties as the Superintendent may from time to time require; and the latter superintending the culinary department; together with three Indian female servants, employed to assist in cooking, washing, and other household labors.

Provision having been made for our accommodation during our stay at the mission-house, an opportunity was afforded of witnessing from day to day the economy, order, and discipline of the establishment, the mode of living and manners of its inmates, the conduct of the schools, and other circumstances, to which it was expedient to direct our attention. Its rules of government are in possession of the Committee, and both from the information of others and our own observation, we have every reason to believe they are in practice strictly complied with. On a careful examination of these rules, we suggested a few alterations, which it is not material here to note.

At the request of the Superintendent, we conducted the daily morning and evening devotions, (at 6 o'clock A. M. and 7 o'clock P. M.,) during our stay; all the members of the family, pupils and servants, being in attendance. We were gratified with the correct and orderly behavior of the scholars, and the manner in which they united in the singing and in the responses used on these occasions.

The Rev. Mr. Cadle, having long desired to relinquish the superintendence of this Mission, but from the difficulty of obtaining a suitable successor, having been induced, contrary to his wishes, to continue his charge a considerable length of time after having communicated his resignation, removed from the mission-house, as the Committee were apprised, the beginning of February last. He has accepted an invitation to settle, for the present, among the Episcopal Oneidas at Duck Creek. His sister, Miss Sarah B. Cadle, having accepted, temporarily, the duty of Superintendent, it gives us great pleasure to assure the Committee of the ability, diligence and fidelity with which she is executing her important trust. Having been a member of the Mission from its commencement, experience has acquainted her with the whole routine of service required in this station, and her disposition for their performance is commensurate with her admirable qualifications. But the labors it imposes are too heavy for any female; they are impairing her health, and she is anxious to be relieved from them, in order to remove to the residence of her brother; a measure which seems essential to their mutual comfort. We were, however, successful in prevailing on Miss Cadle to continue her services until a successor shall arrive, provided that event take place before the setting in of winter. The Committee will thus see how urgent is the necessity for an immediate appointment, and the serious inconveniences to the Mission which may be the result of delay.

What we will have to state under another head, may sufficiently intimate our favorable opinion of the merits of Mr. Gregory and Miss Crawford. We regret that the health of the former has been so much injured by his confinement to his school, that a temporary suspension of duty is considered indispensable by his physician. We have, therefore, consented to his request of leave of absence; Mr. Suydam, who was formerly an approved teacher of the boys' school, kindly consenting to supply his place. The other duties, however, performed by Mr. Suydam in the care and direction of the boys out of school, and in a variety of services connected with the operations of the family, are so numerous, that we hope this additional duty will not be very long required of him. Mr. Groom will, as far as practicable, afford him his assistance.

The gentleman just named, besides performing the work of the farm, has, since his appointment, done all the required blacksmith work, erected a workshop, done various small repairs to the buildings, and kept in order the implements of the place, by which considerable expense has been saved. He intimated to us his determination to retire from his situation in October next, when his year expires, if any reduction of his salary should be made. If it should be thought expedient by the Committee to comply with the suggestion we shall hereafter make, of appointing a steward to transact all the secular business of the Mission, a regard to economy may require them to dispense with the office of farmer, and in that case Mr. Groom might be permitted to retire as he proposes. But if the services of a farmer are to be continued, Mr. Groom's good character and his mechanical skill, as well as acquaintance with agriculture, would, in our opinion, make it true economy to retain him at his present rate of compensation. We refer this subject to the Committee; only adding, that Mr. Groom would be glad to be apprised, as soon as possible, of their determination, in order that, in the event of his services not being required, he may have an opportunity of seeking other employment.

We have great pleasure in acknowledging the generosity of Dr. Satterlee, of Fort Howard, in giving his medical services to the Mission free of charge. When the distance of his residence and the frequency of the calls upon him are considered, the Committee will know how to appreciate the value of these services.

Supplies.

The expense of transportation to Green Bay from distant places, is unavoidably great: but when the profits of merchants resident there are added, articles from abroad are sure to be purchased at an exorbitant rate. Yet the supplies furnished from the east have been so irregular and insufficient, that the highest retail prices have often been paid for the necessaries of life. We shall accompany this report with the written answers to various inquiries submitted by us to the several members of the mission family. We request the Committee to examine what Mr. Suydam has communicated upon this subject; from which they will perceive that, according to his comparative statement of the price of articles purchased in Ohio and New-York, and the same articles purchased at the stores in Green Bay, there will be a saving of one-third by uniformly obtaining them at the former places. We are therefore persuaded that it will be the true policy of the Committee to cause contracts to be made with respectable merchants at Cleaveland, Ohio, for a regular semi-annual supply, say the latter end of September or the beginning of October, and in April or May in each year, of provisions, such as pork, flour, corn, meal, butter, soap, and candles; and that groceries, shoes, clothing, &c. be procured in the city of New-York, and shipped at the same periods; by which measures, we have no doubt, a saving at least approaching the estimate of Mr. Suydam will be made.

The supply of agricultural products from the farm would be advantageously increased, if the Committee should deem it advisable to encounter the expense of preparing more land for tillage and pasture. It would also enable them to increase the number of milch cows, (now only three in number,) by which the health of the children would be promoted, and the expense saved of less wholesome food now necessarily substituted for milk.

In the article of wood also we believe it practicable to introduce more economy of expenditure. It has sometimes been *purchased* at seasons when the price was high. But there is an abundant supply on the farm, and arrangements ought to be made to procure from it all the fuel used. Hitherto this has not been done, because of the deficiency in the means of drawing it from the eastern part of the farm. It can only be cut in the fall or winter, and must be drawn across the river when it is frozen on a sled. This, as well as a team of horses, should be purchased without delay, and the wood be cut a year in advance, so that as soon as practicable in the winter, the drawing of it for use might be commenced. With a view to this being hereafter regularly done, we recommend that the Superintendent be authorized, during the ensuing winter, to have a sufficient supply cut for two years; after which it will be easy to continue the supply on the plan proposed. We have advised great care in avoiding the unnecessary consumption of an article of so much expense, from the great price of labor, even in that remote region; but the length of the winter and the excessive coldness of the weather, with the many fires that must be maintained in so large an establishment, with every guard against waste, must render a large quantity of wood indispensable.

(*To be continued.*)

Extracts from the British Magazine.

Professor Milman and the Jews.—We understand that a subscription for the purpose of presenting the Rev. H. H. Milman with a piece of plate, has been entered into by some admirers of the reverend gentleman, residing in the metropolis. The subscription is confined to members of the Jewish persuasion only, and professes to be a mark of gratitude for the justice he has rendered the Jewish nation in his "History of the Jews."—*Berkshire Chronicle.*

On Wednesday, the 9th of July, a sermon was preached at Rayleigh, by the Rev. George Croley, LL. D., on behalf of the Rayleigh Church of England Schools. A most effective appeal, setting forth the advantages derived from education, was made to the congregation. The collection more than realized the expectations of the managers of this institution. After service the children were regaled with plumb-cake and wine on the lawn in front of the rectory.—*Essex paper.*

A meeting of the clergy, lay-members, and friends of the United Church of England and Ireland, residing in the deanery of Hawkesbury, in the Diocese of Gloucester, was held at Chipping-Sodbury, early in the month of July, when an address, thanking his Majesty for his gracious declaration to the bishops, was unanimously agreed to. The meeting was attended by about 200 of the clergy, principal gentry and yeomanry of the neighborhood. Sir Bethel Codrington, Bart., in the chair. He strongly reprobated the conduct of any minister of the Crown who would endeavor to obtain his Majesty's assent to a bill for the despoiling of the Irish Church.

In this year the sum of 406*l.* has been transmitted from the Diocese of Gloucester in aid of the Society for Propagating the Gospel in Foreign Parts.—*Gloucester Journ.*

The twenty-third anniversary of the Hampshire Society for the Education of the Infant Poor, on the plan of Dr. Bell, was celebrated in Winchester, with more than usual spirit. The children attended divine service at the cathedral at ten in the morning, where an excellent sermon was preached on the occasion by the Rev. Dr. Dealtry, chancellor of the Diocese, after which a collection was made at the doors. The children were then publicly examined at St. John's House, in the several branches of their education, and acquitted themselves to the satisfaction of all present. At 2 o'clock the whole of the little people were regaled with a substantial dinner of roast beef and plum-pudding, beneath the beautiful avenue of lime-trees in the cathedral churchyard, and appeared to do ample justice to the feast, all looking as clean, happy, and hungry, as possible. A number of ladies and gentlemen attended, and the arrangements appeared complete without any exception. The scene was much enlivened by the performances of the fine band of the 12th regiment, which attended in consequence of sixty children belonging to the regiment being partakers of the benefits of the institution. The funds of the Society, however, are by no means in a flourishing condition.—*Hampshire Telegraph.*

Huntingdon, July 11.—On Thursday, the Lord Bishop of Lincoln confirmed, in the Churches of All Saints and St. Mary, in this town, when 636 males and females were admitted to the rite of confirmation. On the following day the clergy of the Diocese underwent his Lordship's triennial visitation, when an impressive sermon was delivered by the Rev. Mr. Whall, of Thurning. His Lordship's charge to the clergy was an elaborate composition, as remarkable for the elegance of its diction as for the soundness of its views and arguments. It took nearly an hour in delivery, and was listened to with unwearied attention and delight by a crowded church.—*Cambridge Chronicle.*

We have much gratification in stating, as a proof of the estimation in which he is held, that the ladies forming part of the congregation of Trinity Church, Wavertree, recently presented the Rev. William Badnall, incumbent, with a splendid suit of canonicals, in testimony of their regard for him as their minister. This present was in addition to an elegant silver tea-pot, presented by the whole congregation about a year ago, on the occasion of the reverend gentleman's marriage. The tea-pot also contained the richest draught which it is ever likely to receive; namely, 122*l.* in sovereigns.—*Liverpool Stand.*

Address and Petitions in favor of the Established Church.—The petition to the House of Commons, in favor of the Established Church, was forwarded on Thursday, the 3d of July, to Sir Robert Peel, for presentation. It contains 11,500 signatures, which were obtained in about ten days, without any great exertions, and without recourse being had to public excitement, or to any of those discreditable tricks by which the "Voluntaries" contrive to swell the number of signatures to their petitions. Even as regards the number of signatures, the friends of the Church may congratulate themselves on the result of this appeal to the inhabitants of Manchester and its neighborhood; and we will assert, without fear of contradiction, that no petition was ever presented to Parliament from this town which contained the names of so many persons of respectability. The petition to the House of Lords will be forwarded to the Duke of Wellington at the beginning of the week; and the address to the King will be entrusted to the Earl of Wilton, who is at present out of town.—*Manchester Courier.*

Society for Promoting Christian Knowledge.—The usual half-yearly meeting of the members of this venerable and excellent Society, residing in the Nottingham district, was held in the vestry of St. Peter's Church, on Wednesday, the 2d of July, the Venerable Archdeacon Wilkins in the chair; when it was announced that the Society had placed the sum of 4000*l.* at the disposal of the Foreign Translation Committee, for the purpose of promoting the circulation of the holy Scriptures and versions of the English Liturgy in foreign languages. This important information was accompanied with a request to the committee to solicit subscriptions in aid of this very desirable object. In consequence of this communication, the meeting adopted the resolution of making known this circumstance to the members resident in the district, and of taking effectual steps to obtain subscriptions in furtherance of this laudable design.—*Nottingham Journal.*

The interesting ceremony of baptizing a converted Jew was performed in St. Peter's Church, Nottingham, on Wednesday, the 10th of July, by the Rev. R. W. Almond, M. A., Rector. The young man, who has thus openly renounced the errors of Judaism, is a native of Solgevi, in Poland. His Jewish name is Jacob Lazarus, to which that of James was added in his Christian baptism. He has been carefully examined in the doctrines and principles of Christianity by several clergymen and gentlemen, who do not entertain the slightest doubt as to the sincerity of his conversion to the saving truths of the Gospel.—*Ibid.*

The Bishop of Litchfield and Coventry confirmed at Stafford, on Tuesday, the 15th of July, upward of 800 young yersons; and in the afternoon, at Stone, between 300 and 400. At Burton-upon-Trent, on the Wednesday preceding, his Lordship confirmed 384 girls, and 250 boys. In the course of his recent journey through the counties of Warwick, Derby, and part of Stafford, the Right Rev. Prelate has confirmed no fewer than 16,000 persons.—*Birmingham Journal.*

The Wilberforce Memorial.—The first half-yearly meeting of the governors of this institution was held at the Guildhall in York, on the 15th instant, Wm. Gray, Esq., in the chair; when it was determined that the half-yearly meetings of the Society should in future be held on the first Tuesday in the March Assizes, and on the first Tuesday in October. Two rules were also adopted—viz. that the object of the institution is to enable the pupils to obtain a livelihood, attention being paid to their moral and religious education; and also that such mechanical arts shall be taught as the blind can exercise to advantage. The amount of subscriptions already paid is 4195*l.* 9*s.* 6*d.* The annual subscriptions amount to about 333*l.* 10*s.* Exchequer bills to the amount of 3500*l.* have been purchased, and a balance remains in the hands of the Treasurer of 302*l.* 7*s.* 5*d.* Thanks were voted to R. Davies, Esq., the Treasurer, and Joseph Munby, Esq., the Secretary, who were requested to continue their services, which they kindly consented to do. A committee was also appointed.—*Sheffield Independent.*

Funeral of S. T. Coleridge, Esq.—On Saturday, the 2d Aug., the mortal remains of the poet and philosopher, S. T. Coleridge, were deposited in the vaults of Highgate Church. His funeral was strictly private, and his hearse was followed by a very few intimate friends only, who had known and appreciated the high moral excellence of the man, and his affectionate love to all who had shown the least kindness to him. Many of the admirers of his great attainments and high literary fame and reputation would have wished to attend, but they were not invited, some even excluded, by the friends who had the conduct of the funeral, and who were best acquainted with the dislike of the deceased to empty ostentation, and with the just but meek and Christian feelings and sentiments of his last moments.

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

October 1st, 1834.—THE Canonical Certificate was this day granted and signed in favor respectively of Willie Peck and Marmaduke Hirst applying for Deacons' Orders, and of Charles Ackley, Solon W. Manney, Wm. H. Purviance, Samuel Penny, Ferdinand Rogers, and John Lee Watson, applying to be admitted Candidates for Holy Orders.

W. CREIGHTON, *Secretary.*

GENERAL THEOLOGICAL SEMINARY.

THE next session of this Institution will commence on Monday. The students and candidates for admission will assemble in the Library, on that day, at noon.

BENJ. T. ONDERDONK,
President of the Faculty.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

ALL contributions in aid of the funds of this Institution will be received by the Deposit Clerk of the Phenix Bank, or by

HENRY CARY,
Treasurer in New-York.

Oct. 4.

NOTICE.

THE Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in St. John's Church, Bridgeport, on Tuesday, the 14th of October, at half-past 10 o'clock, A. M.

By order of the Bishop.

WILLIAM JARVIS, *Secretary.*

October 3, 1834.

Calendar.

OCTOBER.

5.—19th Sunday after Trinity.
12.—20th Sunday after Trinity.
18.—St. Luke.
19.—21st Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of three dollars, advanced for books, subject to the order of Rev. R. B. Van Kleeck, from St. Anna's Church Sunday School, Fishkill-Landing.

Also a donation of one hundred dollars from St. George's Church, New-York, for general purposes.

FLOYD SMITH,
No. 12 Maiden-lane.

Oct. 2, 1834.

CHURCH OF THE NATIVITY.

THE subscriber, in behalf of the *Church of the Nativity*, with lively gratitude acknowledges the receipt of *forty dollars*, from some friends of the Church, through Miss E. Thorn, for the purpose of procuring trimmings for the Nativity Chapel:—*ten dollars* from the Ladies' Association of Grace Church, and *two dollars* from a gentleman, through the same individual, and *ten dollars* from the Association in Christ Church for the Promotion of Christianity, through N. B. Holmes, for the relief of the necessities of the Nativity parish. Will not others imitate these examples and contribute to our relief on the assurance of the great need of the parish, and that a small sum here appropriated, may be instrumental of great good?

October 1, 1834. W. F. WALKER.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 3d, from the following persons, viz.:—

Right Rev. G. W. Doane, D. D.—Rev. F. H. L Laird—Frank Taylor—Rev. J. Kemper—H. & E. Phinney & Co., *with remit.*—J. C. Pechin—D. T. Kissam—Postmaster, Rhinebeck—Postmaster, Pittsburgh—Postmaster, New-Preston—Rev. W. N. Ward—Marshall, Brown & Co.—Crawford Livingston, 2.

Received by the General Protestant Episcopal Sunday School Union.

Thos. Belknap—Rev. B. Hutchins—Sanford Hunt—Rev. Wm. M. Jackson—A. Stevens, *with remit.*—Rev. A. Humphrey, *with remit.*—Rev. B. Hutchins.

THE CHRISTIAN YEAR.

THE PRESS, 46 Lumber-street, has for sale, THE CHRISTIAN YEAR; Thoughts in Verse, for the Sundays and Holydays throughout the Year. First American edition. With an introduction by the American Editor, G. W. D.

CHURCH ORGANS.

HENRY ERBEN, *Church and Chamber Organ Builder*, No. 96 Centre street, adjoining the Gas works, manufactures Organs of every description, on reasonable terms and at short notice.

A GENTLEMAN residing in the country, at a convenient distance from the city of New-York is desirous of obtaining the services of a young man in Deacon's Orders, who would be willing to devote a portion of his time to the instruction of two pupils already well advanced in their education. It is probable that the care of a small parish might be obtained in the vicinity, or an opportunity afforded of occasionally preaching; there would be sufficient time also for study. A classical education and knowledge of mathematics will be required.—Inquire at the office of the Churchman.

October 3, 1834. 29—3w.

SEMINARY FOR YOUNG LADIES,

CHESHIRE, CONN.

THE next term of Miss Cornwall's Seminary for young ladies will commence the 15th of October.

Tuition for term of twenty-two weeks:

Common English Studies,	$6 00
Higher English branches,	9 00
French,	9 00
Latin,	9 00
Music, (including use of instrument,)	18 00
Drawing,	10 00

Board may be obtained in the family of the Principal, and other families, for $1 50 per week, exclusive of washing, fuel, and lights.

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell, Rev. Dr. Wheaton, President of Washington College, Hartford; Rev. William Jarvis, Chatham; Rev. Dr. Turner, Rev. Dr. Anthon, Rev. Dr. Hawks, Floyd Smith, Esq., New-York.

Sept. 27, 1834. 4t

PRIVATE SEMINARY.

THE winter Session of the Rev. B. G. NOBLE'S Private Seminary (at Bridgport, Connecticut), will commence on Wednesday, the 23d of October.

Bridgport, Conn., Sept. 12, 1834. 3t

WANTED

The services of a person of good address and unexceptionable character, to aid in obtaining subscriptions for a particular object. A line addressed to B, and left at the office of the Churchman, will be attended to.

From the Episcopal Watchman.

Bible Truth Immortal.

THAT deathless page—that deathless page—
All human things shall pass away,
The world itself shall fail with age,
That deathless page shall ne'er decay.
There trembling faith and hope may cling,
Mid the wild changes of the world,
Though death o'er all its curse shall fling,
And earth to ruin should be hurl'd.

Go, gather all that human thought
Hath cast upon the breath of fame,
All mind hath dream'd, or art hath wrought,
To win the tribute of a name.
The hand which set yon stars on high,
Which guides through space each flaming ball,
Which graved his name upon the sky,
Hath written change upon them all.

Earth and its teeming multitudes,
Its every passion, hope, and fear,
Its transient loves, and fleeting feuds,
Shall quickly die and disappear.
The hero's and the monarch's crown,
The sage's lore, the poet's wreath,
Proud genius and its high renown,
Shall wither in the grasp of death.

But that pure page—that page divine,
By the Almighty finger traced,
Shall stand aloft a fadeless shrine
When all of time shall be effaced.
And e'en in that last day of flame,
Of thrilling fear and wild amaze,
Still, still secure, unchanged, the same,
This, this shall brighten in the blaze.

Go, mortal, search that sacred page:
Seek there a hope that will not die;
A hope that shall survive all age,
Till swallow'd up beyond the sky.
Go, draw from thence that priceless faith
In Him who lived and died to save,
Which shall light up the face of death,
And cast a halo o'er the grave.

CHURCH DOCUMENTS.

BISHOP DOANE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-JERSEY.

(*Concluded from page 736.*)

THE formation or revival of *parochial libraries* is, I am glad to find, receiving general attention among our parishes. An excellent library has, as before stated, been formed at Newark, as formerly there had been at Orange; and a commencement of one made at Colestown. The same thing is in progress at Camden; and the library of St. Mary's Church, Burlington, lately increased by the bequest of part of Dr. Wharton's books, is about to be brought into more general use. The remark is sometimes made that parish libraries are little used, and soon dispersed; and the fact is adduced that of the excellent collections with which all our parishes, by the wise provision of the venerable Society for the Propagation of the Gospel in Foreign Parts, were furnished, are now, with scarcely an exception, squandered. Of this unfortunate result, the vicissitudes of the times ought always to be given in explanation; and it should also be remembered, that the good seed, though scattered, is not lost, but producing doubtless in many quarters its desirable fruits. To a single volume of one of these collections, if I am not misinformed, the existence of the flourishing parish of St. Mark's Church, Orange,* is, under GOD, mainly to be ascribed. Parish libraries, of course, like any other libraries, not read, will do no good. But the clergyman may easily do much to interest his people in reading, and he will find his labor well repaid. He, of course, should always determine the selection of the books. Let it be seen by his attention to the library that he attaches importance to it. Let him, on suitable occasions, in his sermons, or in his pastoral conversations, recommend particular books. Especially let him, in his scriptural, catechetical and liturgical classes, point out to his people the sources of useful instruction. Let him do this habitually. He will find no want of interest. Books will be in demand. Having the selection of them he may turn the minds of his people almost "like the rivers of waters." The volumes of the library will preach where he cannot. They will teach what he has not the time to teach. And while he is engaged in his study, they will be going about among his people, confirming the instructions of his last discourse, or preparing for the impressions of his next. For the encouragement of this object, a list of books suited for parochial libraries has been prepared, and will be printed with the Journal.

There is a custom common in some parts of our country, and I believe increasing, of *celebrating with religious services, the anniversary of the declaration of the national independence.* I highly approve of it. Without any regard to the suspicion of desiring an establishment of religion, I venture to say that there is, in our political and civil institutions, too little reference to Him who is the only source and security of whatever is good in them. I enter into no discussion of the causes of this deficiency, or of the apologies for it. The fault exists, and is to be regretted. What is still more to the purpose, it is, so far as may be, to be obviated. "Righteousness exalteth a nation, but sin is the reproach," and will be the destruction, "of any people." Already it begins to be felt, that from the want of a pervading religious principle, the institutions which have cost so much and promised so well, fail of their expected result; and wise and good men of all parties and of every name unite in the conviction, that, unless as a nation we seek the blessing of the Holiest, the best hopes of humanity must suffer disappointment. There is but one escape from this result,—in national repentance, national humiliation, national submission to CHRIST. As individuals, we ourselves must do our part by turning truly to the LORD. A public Christian recognition of our dependence on him as a nation, and of our duty as a nation toward him, will have its weight with others; and may prevail, if we pour out our hearts before him, in winning, through the intercession of the Divine Saviour, that blessing without which all we do is vain. There can be no day more appropriate for this purpose than that which is so extensively celebrated as "the birth-day of our independence." Let us do what we can to rescue it from licentiousness and misrule. Let us do what we can to inscribe on all its observances, and on all its issues, "Holiness to the LORD." Such was originally the pious purpose of the framers of the Liturgy. In the "Proposed Book," so called, there is "a Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the inestimable blessings of religious and civil liberty, to be used yearly on the fourth day of July." I know not why it was omitted in the final revision. It is a service well adapted for the occasion; and, with suitable alterations, will be set forth for use in this Diocese. One improvement has suggested itself to me as worthy of being incorporated with the plan. The day on which we acknowledge the goodness of GOD in establishing our own freedom, is a day on which we should do what we can toward letting "the oppressed go free." As a nation we are held by peculiar obligations to promote the civil and religious liberation of Africa. The duty has been very generally recognised among American Christians, by the practice of making collections, after the religious services of the day, for the benefit of the American Colonization Society. Of that institution I design to express no opinion—none certainly of an unfavorable character. But the fact that the Domestic and Foreign Missionary Society of our Church has been for many years desirous of establishing a mission there, with the recent resolution of the Board of Directors, instructing the Executive Committee to send two missionaries to Africa with all convenient speed, has seemed to me to call especially for our approbation and patronage. I propose, therefore, that the services of the day be partly *of a missionary character;* and that a collection be recommended in all the churches of the Diocese,—the proceeds of which shall be transmitted to the Treasurer of the Society above named, in aid of *missions to Africa.*

There is but one subject more, of a general character, to which I shall at present venture to invite your attention. And I do so, because from its great importance it deserves to be presented as early as may be to your notice, that you may be the sooner prepared to act in regard to it with efficiency. I recommend, brethren of the clergy and of the laity, for your most serious consideration, the establishment, under the auspices of the Church, of *a school or seminary*, of a high order, at which there may be provision, wholly, or in part, gratuitous, for the preparatory education of young men designing to enter on a course of theological study. The Diocese of New-Jersey presents peculiar facilities for institutions of learning. An Episcopal school that deserved patronage—and I should be sorry to see one that did not—would be liberally sustained by scholars from the vicinity, and from abroad. A portion of the profits should be set aside as a foundation for the purposes above named; and individual bounty would, I am very confident, come liberally in aid of the enterprise. We should thus have the means of educating our own sons under circumstances most favorable to their character and principles. The number of candidates for Orders would be increased by the facilities of education. The standard of learning among us would be elevated. Better than all, the means of instruction would be presented, as they ought ever to be, under the sanctifying influences of religion. I am sanguine in the opinion that a judicious plan for this purpose would be most cordially encouraged. I should most cheerfully devote myself, as a duty of the highest moment, to its establishment and furtherance. Having done what our hands find to do in a work so charitable and holy, we may safely leave it to the blessing of ALMIGHTY GOD.

My brethren of the clergy and laity, we are to proceed now to the business of the Convention. It is a noble and most blessed work in which we are to be engaged, the bearing and sustaining of the holy ark of GOD. Let us keep in mind the immensity of the interests that are to occupy us,—the care of souls, for which the Lord JESUS CHRIST was content to die, and which, when the world and "all that it inherit" shall have perished, will but just have entered on their career of immortality. Let us keep in mind the lofty ends for which we are permitted to employ ourselves,—the establishment and extension upon earth of the Redeemer's spiritual kingdom, and the making ready for it, as its subjects and its heirs, of "a people prepared for the LORD." Let us keep in mind the character which, as engaged for such interests, and devoted to such ends, it becomes us to maintain,—"Be ye clean that bear the vessels of the LORD." While we labor to build up the Church in all our borders, let us not cease our labor, our care and our diligence, that we ourselves be built up, through Divine grace, in the most holy faith. There is nothing, let us remember, in privileges, in ordinances, or in services, that can insure to us salvation. The only purchase that can avail for that, is the precious blood of the Lord JESUS CHRIST. It is, as justified by faith in him, that we can alone have peace with GOD. It is in the submission to him of our hearts and lives, as a Prince and a Saviour, to reign over us, as he has redeemed us, that we can alone wait with confidence for his appearing. It is in the continual transformation of our nature, and its renewal after the Divine image, by the sanctifying power of the Spirit, which he has purchased for us, that we can alone be prepared on earth for his presence in heaven. To these things, then, let us give ourselves up in unreserved devotion. For these things let us long, and labor, and strive, and pray. "To as many as receive him gives he power to become the sons of GOD, even to them that believe on his name." Admitted ourselves to the glorious liberty of that most sacred and endearing relation, and walking worthily of its purposes, its privileges, and its hopes, our light will so shine before men that they also will glorify our Father who is in heaven. So shall GOD, for JESUS CHRIST's sake, be merciful unto us, and bless us, and show us the light of his countenance. So, by zealous efforts not only, but by holy examples, shall we give urgency to the devout prayer that his "way may be known upon earth," his "saving health among all nations." "Then shall the earth" indeed "bring forth" in righteousness and true holiness, "her" due and delightful "increase, and GOD, even our own GOD, shall give us his blessing."

G. W. DOANE.

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* I take occasion here to state, with very great satisfaction, that a few persons, members of this parish, or interested in it, have subscribed the sum of *five thousand dollars*, as a permanent fund; the interest of which is to be appropriated to the support of the minister. As there is a contingency by which the trust thus constituted may pass to this Convention, I deem it proper that the documents connected with the transaction should be printed with the Journal; as well for the information of its future members as for the encouragement of other congregations to go and do likewise. And I take this occasion to say, that though I do not consider it desirable that the members of any parish should be freed from the necessity of contributing to the support of religious ministrations; yet I do regard partial endowments to that end, and for other parochial purposes, as eminently to be encouraged, and had in honor. In cases where, by existing foundations, the support of Christian worship is defrayed, there is an obvious duty incumbent on the persons thus favored, to communicate of their fulness for the assistance of their destitute neighbors. "We then that are strong *ought* to bear the infirmities of the weak."

MISSIONS.

THIRD ANNUAL REPORT

Of the Society of the Church in Upper Canada for Propagating the Gospel among the Indians and destitute Settlers.

(*Continued from p. 736.*)

To the Rev. Charles Matthews, Secretary to the Society, &c.

Penetanguishine, 22d October, 1833.

REVEREND SIR,—As it will probably be a considerable time before I shall be able to return to York, I beg leave briefly to inform you on this occasion, how I have been employed since I last had the pleasure of seeing you. I trust I shall be enabled to give you a more minute account of my excursions and labors.

On Sunday morning, the 7th July, I visited a Sunday school in Chinguacousy, which is in connexion with the Sunday School Society in the Diocese of Quebec, and which I was happy to find had been opened since I left that township in May last. Forty-six children were present, most of whom I heard read in the New Testament, and recite a part of the Church Catechism. Afterward I read prayers and preached to about one hundred and forty people, baptized two children, and administered the sacrament of the Lord's Supper to eleven communicants, who are members of the Church.

On the following Tuesday I read prayers and lectured to between thirty and forty persons, and baptized two children, at the house of Mr. Terry, in Albion. In the evening I visited a sick person residing in the neighborhood.

On Friday the 12th of July I preached in Mono to about four hundred people, and baptized ten children. The Orangemen, who are numerous in that part of the country, attended; and it was on account of their annual meeting on that day that so many of the inhabitants assembled. On the Sunday morning following, I visited a Sunday school which had been established in Mono since I left that township last spring. Though the weather was wet, forty children were present; the total number in attendance was fifty. Both the teachers and children seemed much encouraged by a number of useful books which had been given to the school by the Lord Bishop.

About a hundred people attended divine service in the forenoon; three children were baptized, and seventeen persons received the holy communion. It has been ascertained that about *sixty families* belonging to our Church reside in a circle of three or four miles round the site of the church which is erecting in Mono. A faithful and exemplary minister is much wanted there. Many of the inhabitants, I fear, pay little regard to the Sabbath, and the religious education of their children; and there, as in other parts, intemperance is a source of much evil. A considerable number of Presbyterians reside in Mono, who seem to be friendly people; from some of them I received much kindness. The land in those parts is elevated, and when cultivated, the country will be picturesque and beautiful. The soil is sandy and dry; the surface is uneven and undulating, and many of the eminences command very entertaining and pleasing prospects.

Having proceeded to Caledon, I preached at the school in the centre of that township on Tuesday the 16th of July. Three children were baptized; and though the weather was very unfavorable, about a hundred people attended. After divine service, one of the members of the Church gave notice that there would be a meeting of the inhabitants, to take into consideration the expediency of erecting a church. At the same time I was requested to administer the sacrament on my next visit to Caledon.

On the Friday evening following, I read prayers and lectured in the township of Chinguacousy. About thirty persons attended, who appeared very devout and attentive. On Sunday the 21st of July I visited a Sunday school which had been lately established near the line between the township of Toronto and the Gore. About forty children were present, some of whom I heard recite portions of Scripture, and read in the New Testament. When I addressed them on the subject of religion, they listened with great attention. After the school was closed, I read prayers and preached to a numerous assemblage of people, in Mr. Henry Bell's barn. It was supposed that between eighty and a hundred persons were present. Three children were baptized. In the afternoon I rode across the Gore of Toronto, to the northern part of Etobicoke; and Mr. Clarke, of Chinguacousy, was kind enough to accompany me most of the way. The road was very bad, and the weather extremely hot. Having reached the appointed place of meeting rather later than I had intended, I found a congregation of about a hundred people, who were principally English. I explained to them several parts of the Church Service, and lectured on the Lord's Prayer as recorded in the Gospel by St. Matthew. Four children were baptized.

On Saturday the 27th of July, I visited several of the members and friends of the Church residing in the northern part of Scarborough, who expressed their solicitude for the continuance of our labors among them. A majority of the people there are said to be Episcopalians; and I was happy to meet with some of them who appeared to be persons of decided piety. The following day being Sunday, I performed divine service and preached twice in the school-house. A large assemblage of the inhabitants attended both services. In the morning it was supposed there might be about seventy, and in the evening about a hundred persons present.

As I passed on northward through the township of Markham, I was agreeably surprised by the appearance of the Rev. Mr. Mayerhoffer's church, as I was not aware that my road led to it, and also because it is now much improved by being painted white. There I met with Mr. Moore, who is employed by the Bishop as a catechist. I requested him to read prayers and a sermon once a fortnight in the congregation on the north side of the township of Scarborough, the people of that neighborhood being then destitute of the ministrations of the Church.

As I travelled from Pickering to Uxbridge, I found the country rather thinly settled; much of the land there is high and ridgy, and covered chiefly with pines. There is a considerable settlement on the north side of the township of Uxbridge. The land in that part is said to be of rather an inferior quality; springs of water are abundant; and though the soil is sandy and apparently poor, yet the maple trees which it produces are neither small nor few. There I spent the first day of August, in visiting from house to house, and conversing with the inhabitants chiely on religious topics. On the following Saturday, I read prayers and lectured on the nature and necessity of repentance. Between thirty and forty people attended, and one child was baptized. The next day I performed the morning service in the school; explained some parts of the Liturgy, and lectured on the subject of prayer. The congregation consisted of between fifty and sixty persons, who were very attentive. An adult was baptized, whom I had previously examined, and who, I was happy to find, entertained very scriptural opinions on the subject of baptism. In the evening, the congregation was nearly as large as in the morning, and I thought, more attentive. It is said that about one-half of the inhabitants of Uxbridge are Quakers, who are now divided into two sects. The rest of the people are of various persuasions, and some of them profess to belong to no particular denominations of Christians. A Sunday school had lately been opened there, and some of the Quakers permitted their children to attend it. I endeavored to encourage the teachers to continue their exertions, and gave them a few copies of the New Testament and other books suitable for the children. The number of Episcopalians in Uxbridge, though small, is greater than I expected.

On Sunday, the 11th of August, I read prayers and preached in a barn belonging to Mr. P. St. John, of the township of Brock, to about a hundred people, and baptized a child. In the evening, I preached at the house of Mr. Stephenson, in the same township, to about 50 persons. As I remained a considerable time in Brock, I had frequent opportunities of conversing with the inhabitants. It appeared from their statements, that certain individuals had employed their influence to induce the members of the Church to separate from our communion; but their efforts had quite a contrary tendency. Since undisguised opposition has been made, it is hoped that the real friends of the Church are on their guard and will not be easily led astray. On the 13th of August, I read prayers and lectured at Mr. Humphrey's, and baptized a child. About forty people were present. On the Saturday following, I preached and baptized a child at the house of Mr. Cowan. Between thirty and forty people attended. The next morning, after riding about six or seven miles, I performed the morning service, preached and baptized three children in a barn near the township line between Brock and Mariposa. The congregation was numerous and attentive. The morning service being ended, I proceeded a few miles in a western direction, and read prayers and lectured at the house of Mr. McPhaden. About thirty persons were present, nearly all Presbyterians, from the Highlands of Scotland. Being informed that some of them had not much knowledge of the English language, I endeavored to address them in as plain and simple a style as possible, and afterward requested Mr. McPhaden to add a brief explanation of what I had delivered, in their own tongue. This he did in a very easy and animated manner. On the next Sunday following, I preached to a numerous assemblage of people, in a building then in an unfinished state, near Mr. St. Johns. It was supposed that about two hundred persons were present. *Thirty communicants* received the sacrament of the Lord's Supper on that occasion. A large majority of the inhabitants of Brock are from Ireland, and have been brought up in our Church. I had much interesting and, I trust, edifying conversation with them on religious subjects. They repeatedly expressed their anxiety for a resident clergyman, and one person, I believe a native of this country, assured me that he would willingly give five or six acres of land for the site of a church, if a clergy reserve could not be obtained in a suitable situation.

(*To be continued.*)

VARIETIES.

NICHOLAS FERRAR.

MR. NICHOLAS FERRAR, (who got the reputation of being called 'Saint Nicholas' at the age of six years,) was born in London, and doubtless had good education in his youth; but certainly was at an early age made Fellow of Clare-Hall in Cambridge; where he continued to be eminent for his piety, temperance, and learning. About the twenty-sixth* year of his age he betook himself to travel; in which he added to his Latin and Greek, a perfect knowledge of all the languages spoken in the western parts of our Christian world, and understood well the principles of their religion, and of their manner and the reasons of their worship. In this his travel he met with many persuasions to come into a communion with that Church which calls itself Catholic; but he returned from his travels as he went, eminent for his obedience to his mother the Church of England. In his absence from England, Mr. Ferrar's father (who was a merchant) allowed him a liberal maintenance; and, not long after his return into England, Mr. Ferrar had, by the death of his father, or an elder brother, or both, an estate left him, that enabled him to purchase land to the value of four or five hundred pounds a-year, the greatest part of which land was at Little Gidden, four or six miles from Huntingdon, and about eighteen from Cambridge: which place he chose for the privacy of it, and for the hall, which had the parish-church or chapel belonging and adjoining near to it; for Mr. Ferrar having seen the manners and vanities of the world, and found them to be, as Mr. Herbert says, "a nothing between two dishes," did so contemn it, that he resolved to spend the remainder of his life in mortifications, and in devotion, and charity, and to be always prepared for death.—And his life was spent thus:

He and his family, which were like a little college, and about thirty in number, did most of them keep Lent and all Ember-week strictly, both in fasting and using all those mortifications and prayers that the Church hath appointed to be then used; and he and they did the like constantly on Fridays, and on the vigils or eves appointed to be fasted before the Saints'-days; and this frugality and abstinence turned to the relief of the poor: but this was but a part of his charity—none but GOD and he knew the rest.

This family, which I have said to be in number about thirty, were a part of them his kindred, and the rest chosen to be of a temper fit to be moulded into a devout life; and all of them were for their dispositions serviceable and quiet, and humble and free from scandal. Having thus fitted himself for his family, he did, about the year 1630, betake himself to a constant and methodical service of GOD, and it was in this manner:—He, being accompanied with most of his family, did himself use to read the common-prayers (for he was a deacon) every day at the appointed hours of ten and four, in the parish-church, which was very near his house, and which he had both repaired and adorned; for it was fallen into a great ruin, by reason of a depopulation of the village, before Mr. Ferrar bought the manor: and he did also constantly read the matins every morning at the hour of six, either in the church, or in an oratory which was within his own house; and many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing hymns or anthems, sometimes in the church, and often to an organ in the oratory. And there they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms; and, in case the Psalms were not always read in the day, then Mr. Ferrar, and others of the congregation, did at night, at the ring of a watch-bell, repair to the church or oratory, and there betake themselves to prayers and lauding GOD, and reading the Psalms that had not been read in the day; and when these, or any part of the congregation, grew weary or faint, the watch-bell was rung, sometimes before and sometimes after midnight, and then another part of the family rose, and maintained the watch, sometimes by praying or singing lauds to GOD or reading the Psalms; and when after some hours they also grew weary or faint, then they rung the watch-bell, and were also relieved by some of the former, or by a new part of the society, which continued their devotions (as hath been mentioned) until morning. And it is to be noted, that in this continued serving of GOD, the Psalter or whole Book of Psalms, was in every four-and-twenty hours sung or read over, from the first to the last verse; and this was done as constantly as the sun runs his circle every day about the world, and then begins again the same instant that it ended.

Thus did Mr. Ferrar and his happy family serve GOD day and night: thus did they always behave themselves, as in his presence. And they did always eat and drink by the strictest rules of temperance; eat and drink so as to be ready to rise at midnight, or at the call of a watch-bell, and perform their devotions to GOD. And it is fit to tell the reader, that many of the clergy that were more inclined to practical piety and devotion than to doubtful and needless disputations, did often come to Gidden Hall, and make themselves a part of that happy society, and stay a week or more, and then join with Mr. Ferrar and the family in these devotions, and assist and ease him or them in their watch by night. And these various devotions had never less than two of the domestic family in the night; and the watch was always kept in the church or oratory, unless in extreme cold winter nights, and then it was maintained in a parlor which had a fire in it, and the parlor† was fitted for that purpose. And this course of piety, and great liberality to his poor neighbors, Mr. Ferrar maintained till his death, which was in the year 1639.‡—*Parish Library.*

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* Rather in the 21st year of his age. Mr. Ferrar was born Nov. 22, 1592, and went abroad in the retinue of the Princess Elizabeth in 1613. He was usually called 'The Protestant St. Nicholas; and the pious Mr. Herbert's brother.' By the advice of Dr. Butler, an eminent physician at Cambridge, his fellow-collegian, he travelled for his health; his constitution, naturally delicate, having been much impaired by his incessant application to study.

† In this parlor was a tablet of brass, placed by the advice of Mr. Herbert, with this inscription approved by him:

I. H. S.

He, who (by reproof of our errors, and remonstrance of that which is more perfect) seeks to make us better, is welcome as an angel of GOD.	and	He, who (by a cheerful participation of that which is good) confirms us in the same, is welcome as a Christian friend.

BUT

He, who any ways goes about to disturb us in that which is and ought to be amongst Christians (though it be not usual in the world), is a burden whilst he stays, and shall bear his judgment, whosoever he be.	and	He, who faults us in absence for that which in presence he made show to approve of, doth by a double guilt of flattery and slander violate the bands both of friendship and charity.

Mary Ferrar, widow,
Mother of this Family,
aged fourscore years,
(who bids adieu to all fears and hopes of this world,
and only desires to serve GOD,)
set up this table.

‡ Of this congregation of saints, see "Hacket's Life of Archbishop Williams," p. 50–53. During the civil commotions, the religion and loyalty of this pious family exposed them to danger. They were dispersed, and "took joyfully the spoiling of their goods." (*Heb.* x. 34.) All that they had restored to the Church, all that they had bestowed upon sacred comeliness, all that they had gathered for their own livelihood and for alms, were seized upon as lawful prey, taken from superstitious persons.

ORIGIN OF THE BELIEF IN IMMORTALITY.

IF it could be proved that every tribe of men, and every individual of every tribe, have possessed a distinct impression of the soul's immortality, this would only prove that the inspiration of GOD gave origin to that impression. What is tradition on any subject, but the remains of an ancient revelation on that subject; the knowledge of which it aims and serves to perpetuate to subsequent generations? The fact is, tradition, rightly viewed, only leads back to a preceding intimation of the divine will; that is, to divine revelation. All the widely scattered population of our globe, distant as may be their geographical situation, and great as may be the change which time, climate and custom have combined to produce on their appearance and habits of life, had their origin from a common stock, resident in that part of the globe where the primitive revelation was given. Suppose, then, we go to any tribe of men not now enjoying the light of revelation, but possessing an idea of the soul's immortality, and demand, Where did you derive this idea? "From our ancestors," will be the reply. And where did they obtain it? you ask. "From *their* ancestors," you will be answered. And if you ask, where did those ancestors obtain this knowledge, you will still be referred to preceding generations, by whom it was inculcated. Thus you must ascend, with each tribe, till you arrive at their common extraction. No one of all these tribes was ever in circumstances in which it was possible for the doctrine of future existence to originate with its members. They all derived their knowledge of the subject from Adam, who enjoyed immediate intercourse with the mighty Maker of the soul, and who doubtless received by immediate revelation, the doctrine which he delivered to his immediate descendants, and which became disseminated by successive traditions. When, therefore, men appeal to tradition, as presenting an independent proof of the immortality of the soul, they are guilty of a capital mistake. Tradition, in all cases, instead of being independent of revelation, owes its whole weight, nay its very existence, to an antecedent divine disclosure—*Western Recorder.*

THERE is much good sense and good feeling in the following remarks in Bishop Wilson's Analogy. And they are not altogether unsuited to the times.—*Connecticut Observer.*

"We are placed in this world in a mysterious and progressive state of things. Darkness and ignorance hang over much of our path. Charity is therefore our peculiar duty in such circumstances. Even the truths most directly practical and fundamental, touch on others which are less clearly revealed. To attain uniformity of opinion on all subordinate points, is a hopeless pursuit. The education of different men, their prejudices, their various talents and advantages—the party-spirit, the unfavorable habits, and the defective measures of religious attainments which are found among them—the mere ambiguity of language—will constantly occasion a diversity, a great diversity of judgments. The only healing measures in the midst of these disorders, is the spirit of love—love which rejoices to hope the best of others, which interprets favorably doubtful matters, which seeks the real welfare and happiness of all—love which bears and forbears, which reconciles and softens, which unites and binds together, which consoles and blesses the hearts where it reigns. It is by this divine principle that we shall most dispose persons of various sentiments to act in concert with us. It is this which neutralizes and disarms opposition. It is this which tends both to lessen the amount of our differences, and to take away almost all the evil of those which remain. Persons who cannot altogether think alike, may join in mutual love and good-will—may act as one in points out of controversy—may grant cheerfully the freedom of judgment which they themselves require—may aim at narrowing, instead of extending and widening the grounds of separation—and may believe others to be guided by a similar conviction with themselves. It is surprising how rapidly controversies would die away, if this course were pursued! The questions on which real Christians substantially agree, are infinitely more important to them, and more clear in themselves, than those on which they differ. Let us then reserve our zeal and fervor for these uncontested matters. They demand all our concern—all our time—all our care. It is the magnifying of other points, beyond all reason, and beyond Scripture, which has occasioned the divisions in the Church."

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